

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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### A Question of Wages

THE success of the industrial recovery program presented by the Administration is contingent upon a succession of "ifs." The elaborate plans adopted by the last Congress will bring prosperity if the country as a whole will accept them, if manufacturers and the Government can agree upon a code in accord with them, if men who are both capable and incorruptible can be found to administer them. This is an appalling list, and it leaves no room for doubt that much remains to be done at Washington before the program can begin to show some effects. Perhaps the second "if" is not the least important, for it brings in the question of wages. If the "new deal" can assure the worker a larger share in the product of his labor than he has received in the past, prosperity cannot be far off. If it cannot do this, the whole program has failed.

This too seems to be the thought presented by the Rev. John A. Ryan at the convention of the Federated Alumni held in New York toward the end of June. It is Dr. Ryan's opinion that the National Industrial Recovery Act "will not work, unless capital gets a smaller share of the industrial products than it has been getting in the past." Ultimately, the purpose of this Act is to bring about a wider distribution of wealth; hence, as Dr. Ryan remarked, the problem reduces itself to a matter of simple arithmetic. "If labor is going to get a greater share, capital must be satisfied with less." But will capital be satisfied with less? Dr. Ryan hesitates to answer that question, and he also "hesitates to think" what will take the place of the Recovery Act in case it fails. Yet while capital is proverbially stupid, it is difficult to believe that it has learned nothing from the disasters of the last few

years. Venturing a step beyond Dr. Ryan, we venture to believe that it will agree, for a time at least, to give labor more, and itself be content with less.

The wage system is far from ideal, but until something better can be substituted, we can make it less intolerable by introducing some elements of charity as well as of justice. The Department of Labor is under contract to fix a cost-of-living standard, as the President observed when he ordered the cut in Federal wages, and we ought to have it before the boards and committees functioning under the Act begin to compile their codes. No general study of the cost of living has been made since 1918, when the War Labor Board published its findings, and that study was not, in fact, exhaustive, since it was based upon investigations in only ninety-two industrial centers. Yet that standard was in use until recently, although, in the words of the former statistician of the Labor Department, Ethelbert Stewart, on account of changed conditions it had become "a crime, a fraud, and an outrage."

Whatever figure the new standard may appoint, let us hope that the investigators will not make it equivalent to the minimum cost of living. Five years ago, the average wage of workers in industrial plants was \$1,140, although it had been estimated by the Industrial Conference Board, and other bodies, that the minimum sum required for the decent support of a worker and his family was not less than \$1,820. At that time, according to Dr. Paul Nystrom, of Columbia University, 2,000,000 families were subsisting at "the poverty level," and 3,000,000 were getting a bare living. This meant that more than 20,000,000 Americans were living below a minimum standard for health, happiness, and efficiency. If prices are now to be forced upward, as the plans of the Administration contemplate, then it necessarily follows that wages

too must rise. If real prosperity is to be restored, there must be no appreciable wage lag; otherwise the condition of the worker becomes not better but worse. Obviously, then, as Dr. Ryan contends, capital must be satisfied with less; or, in our own words, the return of prosperity is contingent not upon a job for the worker, but upon a job which brings him a living wage.

What that wage must be was pointed out more than forty years ago by Leo XIII. It means subsistence for the worker and his family, food, clothing, shelter, reasonable recreation, the education of the children, and provision for sickness and old age. That is the minimum standard, and substantial departure from it means that the worker cannot live in keeping with his dignity as a human being. Every man is an image of God, with a dignity which God respects, and any attempt to treat him as a cog in an industrial society outrages God Himself. As President Roosevelt wrote when he described the purposes of the Industrial Recovery Act, the living wage for every worker is to the advantage of the employer and of the country. But we do not rest the argument upon economic advantages alone. Justice and that charity without which human society tends to become a shambles, demand that the living wage shall not remain an ideal but become a reality.

### Law at Scottsboro

**T**OWARD the end of June, Judge James E. Horton set aside the verdict of the jury in the case of Haywood Patterson, and ordered a new trial. This action was not unexpected, since the whole trend of the testimony indicated that the accused man was not guilty of the crime charged against him. The testimony of the chief witness, wholly without corroboration, was contradicted by unimpeached witnesses, "and in addition thereto, the evidence greatly preponderates in favor of the defendant."

The legal effect of this decision is twofold. The defendants must be tried again, and the trial of the first of them will probably be set for September 1. In the second place, it cuts off an appeal to the Federal courts. Samuel S. Leibowitz, who appeared for the defendant, was at pains to develop a constitutional issue, since he had no hope whatever of justice from a jury in the rural districts of Alabama. He therefore spent much time in proving that in defiance of the Fourteenth Amendment Negroes were not permitted to serve as jurors in Alabama. He did his work so thoroughly that the point was practically conceded by the court.

It will be remembered that the Supreme Court of the United States set aside the first conviction on the ground that the defendants had been deprived of their constitutional right to employ and consult with counsel. The trial then ordered has resulted in a conviction patently in conflict with the testimony, and the whole case now reverts to its original status. Whether or not these men can ever get a fair trial is a matter of speculation. Probably they cannot, unless a change of venue to one of the

larger centers of population is granted. The change granted in the case just reversed was not a change in any real sense, since the customs, prejudices, and habits of the two communities were practically identical. Unless we are in error, Judge Horton's decision will make a real change possible.

In connection with this case, we have but one suggestion to offer, and that is that the defendants secure their legal counsel, if possible, in the South. That would not be a concession to bigotry, but a common-sense attempt to exclude bigotry from the processes of justice. Justice, not sectional prejudice, is the issue.

### No Marriage Tie

**I**T is an old theory that whatever is desired or permitted by the majority is morally right. Let an evil be long continued, and let it be adopted by the majority in any community, and it is no longer an evil but a good. Christianity has been fighting that theory ever since the Apostles went forth to preach the Gospel, but the fight is never ended.

Last month, in his address on "The Family," at the meeting of the American Association for the Advancement of Science, Dr. Charles R. Metzger, of the University of Indiana, applied this theory to marriage and divorce. Dr. Metzger is fully alive to the social and moral evils which thrive in the atmosphere of our divorce courts. If a legal cause for divorce is wanting, subterfuge and chicanery supply it, and the cause itself is then sustained by perjury which, as Dr. Metzger correctly points out, "is prevalent in every divorce court in the United States." To do away with these scandals, Dr. Metzger suggests legislation which authorizes divorce by mutual consent.

Frankly, that is what we have now, although it has been established by illegal or extra-legal means. Since 1887, according to Dr. Metzger, seven-eighths of all divorces have been granted without a contest. Dr. Metzger interprets this to mean that these marriages, or most of them, were dissolved simply because the parties desired for personal reasons to dissolve them. That is largely true, although allowance should be made for the cases in which the husband or wife was "framed," or terrorized into consenting to a default. Hence Dr. Metzger concludes that retention of the present legal system is a farce and an outrage upon justice. In any case, more than half of our people have no religious scruples against divorce, since they have no religious affiliations of any kind. The others have a more or less tangible connection with religious organizations whose official views on divorce are becoming "more tolerant and liberal." Since, then, a majority of Americans hold themselves entitled to end their marriages by mutual consent, this right exists, and should be approved by legislation. In other words, what exists as a custom, should be made law.

This is dangerous doctrine, since it denies the existence of objective standards of right and wrong, but it is the inevitable outcome of the scandalous laxity with reference



to marriage and divorce, tolerated and promoted by Protestantism since the first days of the religious revolt. It does not occur to Dr. Metzger that if the divorce courts are public scandals, the proper procedure is to reform these courts along with the laws which, by supposition, they administer. The reason why this plan does not occur to him is plain. In his opinion and apparently, in that of a majority of non-Catholics, the solemn pledges of husband and wife have no religious significance, and impose no obligations which either the parties themselves, or the State, are bound to respect.

### Parents as Teachers

THE address of the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, at the St. Paul Convention of the National Catholic Educational Association, should be brought to the attention of every Catholic father and mother in this country. Speaking on the theme, "The Parent as Educator," Bishop O'Hara showed clearly from the Encyclicals of Leo XIII and of Pius XI that since parents have from God Himself the right to direct the education of their children, they also have a duty in this regard which they may not shift, even to the Catholic school. "I yield to none in loyalty to the principle that every child should be educated in a religious school," said the Bishop, "but I maintain that the religious school is being asked to assume a task beyond its possibilities, until the Catholic home is recalled to the exercise of its function as the basic school of genuine Christian life and discipline."

For years this Review has been striving to bring this fundamental truth home to Catholic parents. The law of the Church is, of course, plain, and not even the most adroit of minimizers can obscure its purpose. It is the desire of the Church that every Catholic child be trained in a Catholic school, and in furtherance of this desire, our Catholic people have for generations cheerfully borne great sacrifices. The fruit of their toil is seen in our splendid array of schools, colleges, and universities, in almost every part of the country. That is a glorious achievement, and in perhaps no other country in the world, to paraphrase the late Archbishop Ireland, has so magnificent a monument been builded to the greater glory of God.

At the same time, clearly, it is not enough for our Catholic people to build schools, to patronize them, and then to stop, as though all that could be reasonably demanded had been done. For they simply cannot divest themselves of their responsibility for the religious and moral welfare of their offspring. That is their duty, and while no power may rightly forbid them to perform it, they cannot wholly transfer it to another. Priests and Religious who teach in the schools simply act as the agents, delegated by them and approved by the Church, to help them in the performance of their sacred and inalienable duty.

Unfortunately, as we have frequently pointed out, many parents seem to think that nothing remains for them to

do, after the child has been registered in a Catholic school. This is a fatal error. The simple truth is that when the child begins to go to school, the new duty of cooperating with the school begins. As Bishop O'Hara said at St. Paul, "Christian schools do not supplant, but only supplement, the work of parents as religious educators." The influence of the secular system of education in this country, with its attempt to regulate and control the child by assuming functions which normally belong to the home, has had its effect upon many Catholic parents. The result is that they are quite ready to divest themselves of all responsibility for the mental, moral, religious, and even for the physical welfare of their children.

Today, as always, the best school is the home. But unless the home is all that a Christian home should be, the efforts of the most capable and conscientious teachers will be hampered, or even spoiled. Hence, as Bishop O'Hara well says, one of our most important tasks is to recall the home "to the exercise of its function as the basic school of Christian life and discipline."

### As Prohibition Wanes

OF the repeal of the Eighteenth Amendment, there can now be no doubt. Repeal may be delayed, but it is certain that the end of this frightful experiment will be officially registered in 1934. The experience has been ghastly, but perhaps it has also been useful. Speaking at the New York State Convention, Elihu Root said that the action of thirty-six States ought to teach Americans two lessons, first, that the constitutional sovereignty of the States is as essential to this form of government as is the supremacy of the Federal Government in the sphere assigned to it; and, next, that the development of higher standards of conduct "must come not from without, but from within." If we have learned these lessons, "all the humiliations and the injuries that have come since the Eighteenth Amendment took effect will be but slight payment for a great and eternal benefit."

Government in the United States is now beginning a new era. Freed from the domination of the Prohibitionist, it is no longer required to set aside the police powers of the several States in order to control and regulate what is essentially a domestic concern. That is a great gain, but at the moment that the Federal Government relinquishes control of the manufacture and sale of alcoholic liquors within the States, it is called upon to assume, through the National Industrial Recovery Act, vast powers never before authorized by a Congress, or directed by a President. What the President asked, was granted with hardly a dissenting voice, and has been approved by the country as a whole.

The problem now before us is to reconcile these powers with the constitutional rights and duties of the several States. In the minds of many, for whom James M. Beck, probably the profoundest constitutional lawyer in Congress, is the representative, there can be no reconciliation. We have passed through a revolution, peaceful, but complete, and the old theory of original and delegated powers

has been officially rejected. The stress of an economic war has destroyed a balance, which hitherto armies and navies in conflict merely disturbed for a time.

At present, the problems before us are not academic, but practical. Time will show whether we have merely used powers, real but latent, or have formed a new Government.

### Note and Comment

#### Secret Societies And the Irish Bishops

ONE is at first surprised to read the strong words of denunciation that are being uttered by the members of the Irish hierarchy against societies of a secret nature condemned by the Church and the State. Upon reflection, one concludes that the severity of these pronouncements is demanded by the condition of affairs. For some months, now, the agents of Moscow have been spreading the seeds of Communism; these agents, for the most part, are born Irishmen. The Catholic authorities have condemned their activities in no uncertain terms. These Communist agitators have, apparently, linked themselves with other revolutionary elements who are not professedly Communistic but who are banded together in secret fashion for their own ends. Almost every Bishop in Ireland has taken occasion to affirm the principles of right government and to warn the young men against organizations that aim to upset the established form of democratic government and replace it by a military or civil dictatorship or turn it over to anarchy. In a mild manner, for example, the Archbishop of Tuam, Dr. Gilmartin, asserted recently:

We are fortunate that in Ireland at the present time there is no excuse for joining any revolutionary society, because we have got a government duly elected by the people. . . . In our present democratic system of government, the people, if dissatisfied with the Government, have a remedy in the free exercise of the franchise when the opportunity offers. If it is gravely sinful, as it is, to rebel against a lawfully constituted government, it is also gravely sinful to obstruct by fraud or terror citizens in the exercise of their right to give a free conscientious vote when there is a question of electing their representatives to public bodies.

The references of His Lordship were not without point, and his warnings were specific. By far the most vehement pronouncement was that made by Dr. O'Doherty, Bishop of Galway. He referred to the condemnation of secret societies in the Lenten Pastorals of this year, and declared that "the Society referred to is the Irish Republican Army." He went on:

If you want a Republic, declare it. If you want an Irish king, set him up. If you want an Irish chief, set him up; but that must be done, not by any large or small clique, but by the votes of the Irish people . . . it must not be done by the revolver or the rifle.

The Bishop, after asserting "I could say a lot of things about the history of secret and semi-secret societies," enumerated the woes caused by these, and concluded: "What did cut-throat Tone do? We hear a lot about these people, and they are held up as heroes, so-called

heroes. But secret societies and those who belong to them never were of any benefit to the country." Evaluation of the statement must be left to Ireland. But the fundamental issue must be of importance to the national and Catholic life if the Bishops are so thoroughly roused up by it.

#### A Dominican Afternoon

IF you wish to enjoy such an afternoon, then journey to Carcassonne, like many another traveler of legend. An enterprising hotel keeper of that marvelous walled city, with the aid of a local tourist agency, has made out an itinerary which may tempt some American pilgrims during the Holy Year; since from Lourdes or Lisieux, Carcassonne is not so far of access. Comfortably after your *déjeuner*, you start out, per auto, and visit as follows. *Arzens*: Visit to the church which contains a relic of the Crown of Thorns; and to the monument that commemorates the "Miracle of the Sheaves." *Latour*: Fountain where St. Dominic liked to rest, and the monument that commemorates the "Miracle of the Storm." *Montréal*: Fine church which contains the pulpit where St. Dominic preached; also rich and rare vestments. *Prouille*: Monastery founded by St. Dominic. *Fanjeaux*: Former residence of St. Dominic. Village where occurred the "Miracle of the Beam." The beam is preserved in the church. The *Signadou* marks the spot where the site was supernaturally revealed to St. Dominic for the foundation of his monastery (Prouille). Nearby, visible, but inaccessible to autos, is the "Cross of the Assassin." You can walk there. And then you come back to Carcassonne by Cailhau, on the crest of a chain of hills with a glorious view of the valleys and the Pyrenees. All in an afternoon; and your soul goes riding with your body. Here in our great country we drive for three days watching the bill boards on route XYZ. Still, France has her bill boards, and America her glories. Only we cannot offer just such an afternoon.

#### Is Recovery Constitutional?

WHAT about the Recovery Act—is it constitutional? The National Catholic Alumni Federation thinks so. Its Law Committee, directed to report on this question at the New York Convention last month, convinced the Federation that when the Act comes up before the Supreme Court, it will be upheld. However, the Committee, with the habitual caution of lawyers, qualified its opinion with careful phrases: "The Act . . . will *probably* be upheld . . . at least in its *broad outlines* . . . during the period of *emergency*." The attack upon the law will be based upon the interstate commerce clause (the Committee predicted), with the attackers arguing that the Government is exceeding its grant of power by controlling not merely transportation but interstate business, and by regulating not merely commerce but manufacturing. The handiest precedent with which to back up the attack will be *Hammer vs. Dagenhart* (247 U. S. 251), in which the Supreme Court throwing out an Act prohibiting inter-



state shipments of child-labor products, enforced the principle that the Federal Government cannot regulate manufacturing methods within a State. However, the Alumni Committee felt that this decision would not avail against the Recovery Act. For one thing, the Court, by voting five to four, had favored the principles by a bare majority of one. The decision had been widely and justifiably criticised and was rendered, moreover, at a time in which there existed no national emergency such as there is today. Finally, several subsequent decisions amounted to a practical reversal. When the Court, for example, upheld the Reed Bone Dry Amendment to the Post Office Act prohibiting interstate shipments of liquor into dry States, it interfered with local law through the medium of the commerce clause. Later the Court also upheld the National Motor Vehicle Theft Act making it penal to transport in interstate commerce a vehicle known to be stolen. This Act was meant to aid the State of origin of the theft and to prevent traffic in stolen cars; when the Justices declared it constitutional, they were practically revoking their decision upon the principle involved in the child-labor-products case. These, of course, are not exact precedents, but they do give hope that the Recovery Act will stand, at least during the emergency.

#### In Favor of Conventions

**D**URING these weeks of the early Summer, the press is overflowing with the news of the Conventions and Congresses that are being held in various parts of the country under the auspices of the various organizations and societies and federations. The story has become an annual one and the reports of the gatherings could, it would seem, be stereotyped. The delegates gather from diverse sections of the country, each with his own credentials, dignity, personality and mandate; they offer reports, deliver addresses, enter upon discussions, chamber themselves in committee and sub-committee meetings, pass resolutions, and hold a public dinner. Among themselves, in hotel rooms and over their meals and in the lobbies and corridors, they match stories, relate kindred experiences, evaluate personages, affirm first principles, argue debatable propositions, and explain how this, at present miserable, world can be turned into a perfect utopia. For the prospect of attending a convention turns one into a surgent optimist, and begets a crusading spirit, and inspires one to become authoritative and didactic. That the officers and delegates of each particular convention consider this particular convention the most important of all the dozens of conventions held every year is as it should be. That, as the time for dissolution draws near, the officers and delegates grow fatigued, and become a trifle less optimistic, and question whether conventions really are gatherings of such tremendous importance, is also a natural sequel, that passes before the delegate reaches his home town. There can be no slightest doubt about the value of conventions in our Catholic life. The more there are, in every activity, the stronger and the more firmly united will be the manifestations of Catholic action. Of

incalculable benefit, here and now and in the future, were the recent gatherings, to name but a few, of the editors and writers, in Chicago, of the nuns, nurses and doctors engaged in hospital work, in St. Louis, of the educators from the primary to the university courses, in St. Paul, of the Catholic alumni, in New York. All the problems before each group were not settled finally, all the courses of action necessary were not clarified; but every one who attended these conventions gained new knowledge, acquired new attitudes and was inspired to a higher endeavor. Though the convention be over, its influence spreads throughout the country until a new convention is called next summer.

#### A Nuisance and Also a Menace

**F**ROM the Catholic *Universe Bulletin* of Cleveland came a mimeographed letter stating "two recent developments in the Rutherford case." The Rutherford case, for those who are unaware, is a matter of anti-Catholic bigotry delivered over the radio. The first development was that the "Watchtower's notorious broadcast of April 23 on the 'Holy Year'" was to be repeated over 163 stations on June 25. The second, that a formal protest was being made to the Federal Radio Commission "requesting that Rutherford be denied the privilege of broadcasting his attacks on the clergy." It is no new development in our American life to have an agitator with a black, bigoted streak, paralleled by an avaricious, racketeering streak, in him telling the true Americans in the press and over the radio the most malicious falsehoods about the nuns, the priests and the Pope. For a time, the minions of the evil one prosper. But their descent has almost always been consistently rapid and steep. The case of Rutherford might be left to the natural sequence of events; his followers, if they have any decency in them, will grow tired of his blatancy and will pull the strings of their purses tighter. But his descent might be hurried considerably if Catholics would rouse themselves to some action against the insults that are issued by him over, as he boasts, 340 radio stations each week in many parts of the world. A letter to the Radio Commission, protesting against his offenses to 20,000,000 Catholics with whom, perhaps, 50,000,000 fair-minded non-Catholics sympathize, would bring, it is hoped, a remedy.

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# Karl Marx and Fascism

J. DESMOND GLEESON

SINCE his death, fifty years ago, Karl Marx has become famous. The fame has come entirely since his death, for not only was he unknown at the end of his life, but that life, if it had been judged at all, would have been termed a failure. From soon after the middle of the last century until the 'eighties, the period which saw Marx at his real work, events were happening in England and in Europe, the least of which seemed, to the wisest as much as to the most foolish, of incredibly higher importance than the fact that a bearded old German Jew was making much use of the British Museum in connection with a massive book he was writing. In England there were elections and feats of oratory, periodical changes of Disraeli for Gladstone, or vice versa, sober booms and minor depressions, moments of colonial activity, stern, queenly words to dusky, distant chiefs and so on, but all the time Marx was steadily plodding along, never wearying of his wearisome task.

In that little hole in a corner of Bloomsbury, a new weapon was being forged which was to have terrific bearing on the future history of the world and the man who worked at it worked entirely unknown and unsuspected—or if he was suspected, it was for a totally different reason, and nobody had the haziest idea that he was actually the most important event in Europe at that date. So pre-occupied were people with their business that they failed to see him at all. Thus are the vital beginnings of the changes in the world hidden from the eyes of men while they are searching for distant horizons.

Marx was busy putting together that Communistic Creed which was soon to break upon the world and throw down a challenge to the existing, and even partly decayed, order. But even he did not really begin the work. There were origins upon which he drew and also drew far from clearly. Marx did not invent so much as absorb, and the matter he absorbed was that left by the French Socialists of twenty to thirty years earlier. It was after the Revolution of 1832, the one that saw the Bourbons finally driven out of France and saw Louis Philippe, the Citizen King, placed most insecurely in their stead, that these French Socialists came to the front. The chaotic conditions of French affairs at that period nicely suited their mood and they worked out their socialist schemes and political plans with the memory of the great French Revolution in the background. Louis Blanc was the acknowledged leader, but a number of clear-headed followers gathered around him. Being French these economists were ruthlessly logical and used the points of their pens like the points of spears. Short, crisp sentences and sharp decisive plans (far too sharp and decisive for mere human nature, in fact) were the materials with which the Frenchmen worked and they built up their new version of the State: a State run by workers for workers, with the other classes as surplus.

It was from these sources that Marx collected his ideas,

eagerly absorbing his information and inspiration. It is indeed said that there is nothing original in Marx, nothing to be found in his big book that he invented or added of his own accord, that the vision came from France and the German merely accepted it. On that point I do not claim authority, for the task of comparing all that Marx said with all that was said in the same direction before him is one which I definitely decline to undertake. Art may be long, but life is short; far too short for such penances where they may be avoided.

Therefore the bright little bits that Marx may have added and the jolly little twists and turns which he may have given to the socialistic French thinkers must remain lost to me. A little Marx goes a very long way and I halt early in "Das Kapital," leaving the author to find his own way to the end. What he has to say (or repeat) is done in a manner which detracts considerably from what he says. Marx makes mists of the French clarity. What they were concerned to reveal, he sometimes seems concerned to conceal. Consequently the prophecies of the last great prophet of Israel must be attacked in much the same way as the prophecies of that mystic English poet, Blake. The meanings must be torn from Marx with pain and suffering. The ideas are so wrapped up in words, the sentences are so rambling and discursive, that you must follow him home and steal his secrets from him when he is not looking.

It is curious, then, that while the clear French economists were soon forgotten, the muddled Marx came to be remembered. It is, however, a type of curiosity which has appeared in history before. The most striking example may be seen in the Reformation, when the vast body of clear thinking was thrown overboard for a confused and bewildering mass of half-thinking. But it was also to his advantage that Marx wrote in the German tongue, for Germany was then the fashionable center of philosophy and ideas, and what was written in that language was often popular solely on that account. Anyway, a host of disciples pursued the father of Communism, digging his secrets out of his sentences and not pausing until they discovered what this Communism was. And they also are among the heroes. Nothing that Marx had darkened was too dark for them to bring to light. In spite of the prophet they came upon the prophecies—and proceeded to show that he had sometimes prophesied truly.

A more strange thing still is, of course, that those prophecies which came true came true in the wrong place. For instance, in his sweeping survey of the wickedness of Capitalism, Marx, looking for countries ripe for revolution, failed to notice Russia at all. The one place in which his doctrines can be said to have been tried out in an experimental manner is the last place in which he would have expected to find them. The Russians were gallant enough to remember Marx, but it can hardly be



said that he remembered them. This fact must still be a source of bewilderment to the Soviets; and even Marx, in that part of the underworld where the shades of the economists foregather, must sometimes wonder why he never thought of Russia.

But what is perhaps the strangest thing of all is the fact that Marx never visualized the appearance of an organized and disciplined opposition to his own working classes in their world-wide class war. A Jew who had freed himself from the religion of his fathers, he nevertheless believed in a Messiah, though his Messiah was to come up from the dark soil, instead of out of the clear skies. His great idea was to reverse the normal order so that the last should really be first. Class consciousness should be the mainspring of his new movement. The people should arise solidly and in perfect unity, and it was Marx's conviction that nothing could prevail against them.

It is just there that the mantle of the prophet suddenly fell from his shoulders and his inspiration abruptly failed; and it is exceedingly difficult to understand why this should have been. Marx planned his big movement with amazing care and attention to detail. The organization of the masses and the violence which should follow their revolt, he saw with vivid clearness. The people should rally round the red flag and march forward to victory and Communism would triumph. What he did not see, apparently, was that the very nature of his challenge to the existing order, even if that order was showing some signs of age, should be accepted, and not so much by his arch-enemies, the capitalists, as by the middle classes. In preaching the class war he almost failed to notice the middle classes at all; as if they had merely been Russia! The habit of those superior beings who term themselves the intelligentsia was, and is, to dismiss the middle classes with the contemptuous word *bourgeoisie*.

In this group, then, we find Marx. He simply could not see the very people whose garments he wore. He had no idea that his organization should call forth counter-organizations, that another flag should be raised in opposition to the red flag, and that there were other masses which would oppose his own pet masses. He did not see that Communism would make more enemies than friends; that its mass of dogma, while it might attract at one point, would repel at half a dozen other points. He did not see that there are other people in the world besides workers and capitalists, people who were not of the wealthy classes and yet who would fight on that side in the quarrel because they would not tolerate dictation on the part of the workers and all that their creed stood for. In a word, he did not see the answer to Communism, which is Fascism, a spirit which has already risen to such an extent in Europe that it threatens to split the Continent into two camps.

What has happened is that Communism, since it first appeared as a factor in European politics, has rallied against itself the whole class which Marx neglected. The godless creed has raised the religious against it, the international creed has rallied the nationalists against it, the

workers united to found a new order have united the traditionalists to preserve the old order, the threat to absorb the pattern of nations in one larger pattern of Marx's design has brought the nations separately and independently to their feet, filled with a new spirit and vigor. Old dogs were not allowed to lie and they are now very much dogs of war. The dictatorship of the people has brought to life a second sort of dictator to oppose it; a dictator best represented by Mussolini, but even in his vigorous independence, he does not stand alone.

What has happened, then, is that Communism from the spring board of Russia has raised its head in most European States. But this head of the people has been, the reverse of a popular head. The middle classes are hard to move, but even they have been moved to active dislike by this Communist head. They have been moved to seize weapons and hit that head good and hard. The process started in Italy more than ten years ago. It has slowly spread, until today it covers a network of States. It has already called a halt to the spread of Communism, so that one may say that Russia was the end, as well as the beginning, of the Marxian revolution. The clear-cut class war which Marx saw as in a vision has turned out to be a vision far from true. The class war is there all right, but it is not between workers and capitalists, but between those who would wreck the existing balance and those who will fight for law and order; a very different matter. Even in the state of general depression which we see today, the victory, which Marx deemed "inevitable," is seen to be as distant as ever since that third thing, the middle classes, turned up to alter the struggle.

But it remains mysterious that Marx, with all his zeal and study, should never have visualized the possibility of Fascism in history. And the moral would seem to be that it is not safe to forget about the middle classes, even if they appear to lend themselves to this neglect.

## Catholicism and Caste

K. E. JOB

THESE are days of intense national feeling in India. Hinduism, which has been responsible for the preservation of the unholy social organization known as the caste system, is now expiating for its many sins in the past. Mahatma Gandhi has left no stone unturned to elevate the untouchables, or the depressed classes of India. In this, no doubt, he had been moved by the noble endeavors of the Christian missionaries. Not satisfied with the halting character of the responses made to his recent appeals by his co-religionists, the Mahatma commenced to starve himself from May 8 for three full weeks, despite his indifferent health and advanced age. Under the circumstances, there can be no doubt that enlightened Hindu opinion, represented by Mahatma Gandhi, very keenly feels the deplorable condition of the teeming millions of depressed classes in India. It is therefore morally certain that Hinduism will sooner or later be purged of the evil of the caste system that has so unfortunately evolved in that ancient land.

It must also be noted in this connection that the anxiety of the Hindu leaders to elevate the depressed classes whom they have been treading underfoot for centuries is not quite disinterested. They are frankly afraid that in course of time all the untouchables of India would embrace Christianity, provided they are not put on a footing of social equality with the caste Hindus. Swami Vivekananda, the foremost Hindu preacher of modern India, in his well-known address to his countrymen on the Reform of Caste, once said:

And one-fifth—one-half—of your Madras people will become Christians, if you do not take care. Was there ever a sillier thing before in the world than what I saw in the Malabar country? The poor pariah is not allowed to pass through the same street as the high-caste man; but if he changes his name to a hodge-podge English (Christian) name, it is all right.

This note of alarm so harshly sounded by Vivekananda has been taken up seriously by all the Hindu leaders; and this chiefly explains the feverish activity with which Hindu temples are being thrown open to the untouchables of India.

In this connection, it naturally behooves us to ask how far Catholicism in India is affected by caste. Unfortunately, caste system has left its impress—thank God, not indelible—even upon those Hindus that have been cleansed by the Sacramental waters of Baptism. The pioneer Catholic missionaries, led by the example of St. Francis Xavier, found work among the high-caste Hindus well-nigh impossible, and turned their eyes to the conversion of the depressed classes. The Catholic missionary, mingling so freely among the depressed classes and eating the hated beef and the unspeakable pork, had become an object of detestation of the high-caste Hindus. However, the scholarly missionaries who were working in the Madura Mission in the eighteenth century, led by the example of Robert de Nobili, turned their attention to the cultured high-caste men of South India. Robert de Nobili bored his ears, dressed his hair, and donned his robes like a Hindu *Sanyasin*, eschewed flesh meat, adopted some of the harmless pagan customs, learned Sanskrit, and preached successfully among the Brahmans and other high-caste Hindus. This saintly nephew of St. Robert Bellarmine had in fact “tried to become all things to all men, that he might win all to Christ.” These “caste” Catholics of De Nobili had their own churches; but later on, being pressed by circumstances, they had to worship under the same roof as the non-caste Catholics, much against their sentiments. As a sort of balm to heal the wounded sentiments of the caste Catholics, railings had been set up in some churches to divide the untouchables from caste men. This old order had so far been continued that even now there are impediments—fortunately fast vanishing—to the admission of non-caste Catholics to certain seminaries, schools, and convents. Though this state of affairs had been sternly resented at the ecclesiastical headquarters, this evil had been tacitly tolerated by the parish clergy, owing to the possibility of a greater evil.

In Europe, especially in the early days, all who received

Baptism formed into one united body; but in India some of the Catholics had been zealously keeping up their caste distinctions, even in their churches, schools, and convents. Though this is much to be deplored, the clergy were powerless to take any serious steps against the practice for fear of offending the caste Catholics.

At the present time, however, salvation seems to come from an entirely unexpected quarter. The socio-political activities of Hindu leaders, and the anti-God propaganda of Communistic Russia, have of late joined hands in the formation of a violently anti-Catholic league called the Self-Respect Movement. The leaders and promoters of this movement are the non-Brahman party in Madras politics, led by E. V. Rama Swami Naicker, who has been all along fighting for the uplift of the depressed classes and the abolition of untouchability. The General Secretary of the League, Mr. Ramanatham, has recently returned from a tour in Russia, Germany, and other European countries, after having had ample opportunities of studying the workings of anti-religious organizations, obviously with a view of spreading similar propaganda in India also. Finding, however, that faith in God was deep in the hearts of India's teeming millions, and seeing that the Catholic Church is the mightiest bulwark against the forces of atheism, the Self-Respecters are plying a busy trade in calumniating the Catholic clergy and in causing serious trouble among the unlettered depressed classes among Indian Catholics. They pose as the friends of the poor, and promise to raise them from their low social position, if only they would break loose from the obedience of their pastors. The promoters of this “Satanic Movement” (as it is termed by the Archbishop of Madras) have by their unceasing labors succeeded in keeping away from the Church nearly 12,000 souls, of whom 400 have repented of their conduct and reconciled themselves to the Church, after making public reparation for the scandal they had occasioned. Most Rev. E. Moederlet, Archbishop of Madras, and the Catholics of the city are leading an attack on this diabolical move. “Let our *Adi-Dravidas* (untouchables) be patient,” declared His Excellency in his Presidential address, “they will obtain their desires; but let them not listen to the false promises of the Self-Respect Movement, wherein they will lose both body and soul eternally.” The lead given by the venerable prelate had been so faithfully followed that most of the so-called caste Catholics issued a circular to banish caste exclusiveness from their churches in order to save their poor brethren from the surging tide of irreligion.

Nor is the Church silent on this vital problem of the Catholics in India. His Excellency, the Apostolic Delegate of India, in a letter addressed to one of the leading Catholic journals in India, says as follows:

Our opposition to the Self-Respect Movement does not indeed refer to its original aims, namely the uplift of the depressed classes and the abolition of untouchability. These aims fully agree with the Christian ideal of human fraternity and social justice. If the Catholic Church has allowed its members to conform to a certain extent to Hindu caste exclusiveness, that must be attributed to the inflexible exigencies of Hindu society, in which the small Catholic minority had to live, and over which the Church has no



control. But now that Hindu society itself, long leavened by Christian influences, is reacting against that social feature, the Church and its clergy can only favor the happy change; and consequently it is not only unfair, but a hindrance to the cause to consider the attacks on the Church a means of uplifting the depressed classes.

There can be no questioning of the fact that the Pope's representative in India has expressed the mind of the Church with regard to a pagan social system, which was unfortunately tolerated in the Indian Churches.

Whatever might be said against the Indian caste system, it must be acknowledged that social and religious disabilities among people are not peculiar to India. It existed in the time of Christ, between the Jews and the Samaritans, as we read in the fourth chapter of the Gos-

pel of St. John. When the Samaritan woman was asked by Our Lord to give Him to drink, she was actually perplexed, because she was an outcaste and He a blue-blooded Jew. And yet Christ not only received water from her hands, but even revealed Himself to her as the Messiah. Jesus was not only the Promised Messiah, but He was also the Greatest Social Reformer of His time and for all time. Unfortunately there are many, in the East as well as in the West, blinded by a pharisaical and intellectual pride, who cannot comprehend the Truth taught by Christ. Faith like that of the Samaritan woman is needed by those who are in quest of the truth; and this Faith would solve the problem of social inequality existing everywhere in the world, in one form or another.

## Jefferson, Jesuits, and the Declaration

FREDERICK J. ZWIERLEIN, D.Sc., M.H.

SINCE Gaillard Hunt published his article on the "Virginia Declaration of Rights and Bellarmine" in the October, 1917, number of the *Catholic Historical Review*, repeated attempts have been made to trace the great fundamental principles of the American Declaration of Independence back to this distinguished Jesuit Cardinal and Saint. However, Gaillard Hunt himself was cautious enough to affirm only what his premises proved, the close parallel of Jefferson's Declaration of the fundamental rights of all men to Filmer's summary of Cardinal Bellarmine's doctrine. Although Jefferson had no copy of Bellarmine's works in his library, he did have Filmer's "Patriarcha or the Natural Power of Kings," which was written in defense of the absolute divine right of Kings, whereas Bellarmine had written best in defense of the sovereign rights of the people.

Others went further than Gaillard Hunt: (1) in *Studies*, Alfred O'Rahilly, "The Catholic Origin of Democracy," March, 1919, and "The Sources of English and American Democracy," June, 1919; (2) in *AMERICA* Father Joseph Husslein, S.J., "Democracy, a Popish Innovation," July 5, 1919; (3) the Rev. John C. Rager in a separate dissertation, "Democracy and Bellarmine," 1926, and in a paper read before the American Catholic Historical Association, December 31, 1928, and reprinted from *Our Sunday Visitor* by the *Catholic Mind*, July 8, 1930, entitled "Catholic Sources and the Declaration of Independence."

This paper occasioned a protest by the Capuchin Father John M. Lenhart, in the *Fortnightly Review*, 1931-1932, against the alleged Catholic origin of the Declaration of Independence. While it was not difficult for Father Rager to convict Father Lenhart of obvious blunders, the latter remained unconvinced as to the main issue of the controversy. In the *Central Blatt and Social Justice*, September and October, 1932, Father Lenhart, therefore, published his "Genesis of the Political Principles of the American Declaration of Independence," making the New England Puritan clergy responsible for it. In this he

claimed to follow Miss Alice M. Baldwin, who published in 1928 her book, "The New England Clergy and the American Revolution." Father Lenhart thought this "an hitherto overlooked phase of the revolutionary movement," but whoever wrote the address on the Sesquicentennial of the Declaration of Independence for Calvin Coolidge in 1926 emphasized this same phase *usque ad nauseam*. But is it true?

Any careful student of Jefferson's letters knows that Thomas Jefferson, the author of the Declaration of Independence, was more anti-Calvinistic, anti-New England, than he was anti-Jesuit. Even in ripe old age his mind had not emancipated itself from the anti-Jesuit bias of Protestant tradition. When England, some years after the American Revolution, began a "war in disguise" by adopting the policy "of making the property of all nations lawful plunder to support a navy which their own resources" could not support, Thomas Jefferson used the term *Jesuitism* in its bad Protestant meaning to describe the diction of Berkeley's order "from its being so timed as to find us in the midst of Burr's rebellion, as they expected, from the contemporaneousness of the Indian excitements and of the wide and sudden spread of their maritime spoliation." Again, when he expressed his determination to continue his habit of answering letters from all quarters, he justified his conduct partly by the rhetorical question: "Am I to button myself up in *Jesuitical* reserve, rudely declining any answer, or answering in terms so unmeaning as only to prove my distrust?" Thomas Jefferson certainly had a funny idea of a Jesuit's reserve. A much worse mind is manifested by him toward the Jesuits in his correspondence with John Adams about the Bollandists' fifty-two folio volumes of the *Acta Sanctorum*.

When the financial aftermath of the World War threatened to end this tremendous scientific undertaking of these Jesuit Fathers, one of the greatest source collections for the history of the Christian World, Franklin Jameson, then the head of the History Research Department of the

Carnegie Institution at Washington, sponsored the movement in the United States to raise funds so as to enable the present Bollandist Fathers of the Society of Jesus to continue the work which they had steadily pursued since the seventeenth century. Generous contributors were found in almost every university of importance in the country, irrespective of creed. Yet Thomas Jefferson, with John Adams, in the fulness of their ignorance, expected that the Bollandist folio volumes, containing the Acts of the Saints, were "the most enormous mass of lies, frauds, hypocrisy, and imposture that was ever heaped together in this globe." This is far removed from the modern historian's appreciation of the value of this great work, but it shows the prejudiced mind of Thomas Jefferson, which is further illustrated by his comparison of Quakers and Presbyterians with them.

In writing Lafayette he called the Quakers "Protestant Jesuits, implicitly devoted to the will of their superior, and forgetting all duties to their country in the execution of the policy of their order." This sounds almost like the campaign of calumny against the Jesuits today by the most radical wing in revolutionary Spain. To Dr. Thomas Cooper, Thomas Jefferson expressed his detestation of the Presbyterians where they prevailed undividedly.

Their ambition and tyranny would tolerate no rival if they had power. Systematical in grasping at an ascendancy over all other sects, they aim, like the *Jesuits*, at engrossing the education of the country, are hostile to every institution which they do not direct, and jealous at seeing others begin to attend at all to that object.

Nothing in Jesuit educational history in the United States bears out Jefferson's notion of Jesuit striving for a selfish monopoly in education.

Bad as were his convictions in regard to Jesuit character and work, his idea of Calvinism was infinitely worse, as might be expected from the fact that Thomas Jefferson was an Unitarian in faith. After denouncing the "demoralizing dogmas of Calvin" in their opposition to the simple teachings of Jesus Christ, as "a counter-religion made of the deliria of crazy imaginations as foreign from Christianity as that of Mahomet," he prays: "Keep me, therefore, from the fire and fagots of Calvin and his victim Servetus." Modern Geneva, where John Calvin had the Spanish physician burned as an Unitarian heretic, has erected a monument of expiation for the cruel deed of rising Calvinism. With this religion Thomas Jefferson had no sympathy, for he could see nothing but evil in its work upon Christianity, claiming that

the maniac ravings of Calvin, tintured plentifully with the foggy dreams of Plato, have so loaded it with absurdities and incomprehensibilities as to drive into infidelity men who had not time, patience, or opportunity to strip it of its meretricious trappings and to see it in all its native simplicity and purity.

When, toward the end of his life, George Thacher pressed him to consent to the publication of these sentiments, he emphatically refused, declaring as his reason:

Such is the malignity of religious antipathies that, altho' the laws will not longer permit them, with Calvin, to burn those who are not exactly of their creed, they raise the Hue & cry of Heresy against them, place them under the ban of public opinion, and shut them out from all the kind affection of society.

Thomas Jefferson was thinking here particularly of the Puritan clergy, which had spread throughout the United States, but was dominant in New England.

Despite the freedom of religion put into the Federal Constitution, New England, with the sole exception of Rhode Island, kept its Congregational State religious establishments and long forced contributions to their support by a State tax. Against such "an establishment of a particular form of Christianity through the United States," which had been hoped for especially by "the Episcopalians and Congregationalists," Thomas Jefferson had solemnly declared: "I have sworn upon the Altar of God eternal hostility against every form of tyranny over the mind of man." This made him later refuse to proclaim customary days of fast and thanksgiving although knowing "it will give great offence to the New England clergy, but the advocate of religious freedom is to expect neither peace nor forgiveness from them."

Fundamentally the trouble was, in fact, the Theocratic State in New England of which Thomas Jefferson was an unalterably hostile critic. This is best evidenced when the death of Cushing gave "an opportunity of closing the reformation by a successor of unquestionable republican principles." Thomas Jefferson doubted whether any satisfactory candidates could be found in the New England States because

their system of jurisprudence, made up of the Jewish law, a little dash of common law, & a great mass of original notions of their own, is a thing *sui generis*, and one educated in that system can never so far eradicate early impressions as to imbibe thoroughly the principles of another system.

Thus Thomas Jefferson was opposed, in principle, to the Theocratic New England State as well as to its Calvinistic Puritan clergy, in fact more so than to the Jesuits. However, this did not prevent New England clergymen from drawing upon the identical books for some ideas on government that Thomas Jefferson studied. The use of common sources evidently does not make Jefferson dependent on the New England clergy for the great principles of popular sovereignty in the Declaration of Independence.

In all controversial writing about this matter, it is strange that Thomas Jefferson is not allowed a word to tell the genesis of this immortal document. He was very careful to keep even small details clear in his mind to the very end of his life as "small things may perhaps, like *the relics of the saints*, help to nourish our devotion to this holy bond of our Union and keep it longer alive and warm in our affections." He, therefore, informed Dr. James Mease "from written proofs" in his possession:

At the time of writing that instrument, I lodged in the house of a Mr. Graaf, a new brick house, three stories high, of which I rented the second floor, consisting of a parlor and bedroom, ready furnished. In that parlor I wrote habitually and in it wrote this paper particularly.

Whatever books were in that room were not used by Thomas Jefferson in the composition of the Declaration of Independence, as he revealed when he took notice of some criticism in writing J. Madison, August 30, 1823:

Pickering's observations and Mr. Adams' in addition, "that it



contained no new ideas, that it is a commonplace compilation, its sentiments hacknied in Congress for two years before, and its essence contained in Otis' pamphlet" may all be true. Of that I am not to be judge. Richard Henry Lee charged it as copied from Locke's *Treatise on Government*. Otis' pamphlet I never saw, and whether I had gathered my ideas from reading or reflection, I do not know. I know only that *I turned to neither book nor pamphlet while writing it*. I did not consider it as any part of my charge to invent new ideas altogether and to offer no sentiment which had never been expressed before.

About two years later, May 8, 1825, Thomas Jefferson again touched upon this subject, writing Henry Lee as follows:

Neither aiming at originality of principle or sentiment, nor yet copied from any particular and previous writing, it was intended to be an expression of the American mind and to give to that expression the proper tone and spirit called for by the occasion. All its authority rests then on the harmonizing /of the/ sentiments of the day, whether expressed in conversation, in letters, printed essays, or in the elementary books of public right, as Aristotle, Cicero, Locke, Sidney, &c.

The &c. is not left undefined if we turn to an earlier letter that Thomas Jefferson wrote John Norvell, June 14, 1807, in which the fundamental question back of the Declaration of Independence is explicitly handled in these words:

There does not exist a good elementary work on the organization of society into civil government: I mean a work which presents, in one full & comprehensive view, the system of principles on which such an organization should be founded according to the rights of nature. For want of a single work of that character, I should recommend Locke on Government, Sidney, Priestly's *Essay on the First Principles of Government*, & the *Federalist*. Adding perhaps Beccaria on crimes & punishments, because of the demonstrative manner in which he had treated that branch of the subject.

Not all of these works were available at the time of writing the Declaration of Independence. There is no mention made here of Filmer's "*Patriarcha or the Natural Power of Kings*," which was written in defense of the royalist cause against the Cromwellians, but only published in 1680, as the Tory party considered it suitable then on the controversies of the day. It found a place apparently in Jefferson's library only because it was the work against which Sidney and Locke wrote their books on Civil Government. Thomas Jefferson never mentioned Filmer's name in all his voluminous writings; yet we are asked to believe that Filmer's summary of Bellarmine's doctrine on popular sovereignty is the direct source of the Declaration of Independence in this matter.

While Filmer did say that "this Tenent was first hatched in the Schools and hath been fostered by all succeeding Papists for good Divinity," he added that the Divines also of the Reformed Churches have entertained it, and the Common People every where tenderly embrace it, as being most plausible to Flesh and blood, for that it prodigally distributes a Portion of Liberty to the meanest of the Multitude, who magnifie Liberty, as if the height of Humane Felicity were only to be found in it, never remembering That the desire of Liberty was the first Cause of the Fall of Adam.

Here Filmer is fighting against Papists and Puritans for the divine right of Kings in opposition to the alleged natural liberty of the subject. His attack on Bellarmine, the main Catholic opponent, never provoked Thomas

Jefferson to procure a copy of Bellarmine for his library, which he might easily have done if he had not been poisoned in his mind against him and Suarez and all Jesuits by Sidney's references to them in his refutation of Filmer, declaring, e.g., that "*a Jesuit may speak that which is true; but it ought to be received as from the devil, cautiously, lest mischief be hid under it.*" This caution Sidney exercised in regard to Filmer's summary of Bellarmine's doctrine when he wrote:

I do not find any great matters in the passages taken out of Bellarmine which our author says "comprehend the strength of all that he had ever heard, read, or seen produced for the natural liberty of the subject": but he not mentioning where they are to be found, I do not think myself obliged to examine all his works, to see whether they are rightly cited or not: However, there is certainly nothing new in them: we see the same, as to substance, in those who wrote many ages before him as well as in many that lived since his time, who neither minded him nor what he had written. I dare not take upon me to give an account of his works, having read few of them, but, as he seems to have laid the foundation of his discourses in such common notions as were assented to by all mankind, those who follow the same method have no more regard to *Jesuitism* and *Popery*, though he was a Jesuite and a cardinal, than they who agree with Faber and other Jesuits in the principles of Geometry, which no sober man did ever deny.

That seems to be about all that can be said also of Thomas Jefferson and Bellarmine as far as the Declaration of Independence is concerned.

## Kings and a King

FERGAL McGRATH, S.J.

YOU will look in vain on most maps for the little village of Hüthum. It is tucked away into the extreme northwest corner of Germany just where the Rhine sweeps round to the left and enters Holland. No ordinary tourist would ever dream of going there, though the big main line to Holland runs past it, and it hears many times a day the roar of the great continental expresses coming from as far away as Bucharest and whirling past on their way to Amsterdam. Right on the frontier it is, a frontier that wanders through fields and woods in a genial haphazard way. To the traveler hereabouts, especially if he be an island dweller and unused to frontier, there is a subtle joy in crossing a stile and finding that his German, which stood him in good stead in the last field, has suddenly become useless. And an ordinary afternoon walk takes on a novel charm when he can leave Hüthum at three o'clock and after a brisk thirty-five minutes arrive at Didam to find that the magic of the frontier has again intervened and that the village clock solemnly avers that he has arrived five minutes before the hour at which he started.

On the particular day in June of which I am thinking, Hüthum was en fête. Flags were flown from every window, the long, cool green tunnel of limes through which the main road runs was hung with banners and bunting, outside many of the little cottages the ground was strewn with fresh yellow sand and designs had been worked in them with flowers. Before the War it might have been the

Emperor's birthday, now one surmised the anniversary of a revolution. But it was neither. It was just Corpus Christi in Hüthum, Corpus Christi in almost the last village at the northern end of Catholic Rhineland.

And Corpus Christi in Hüthum was like Corpus Christi in Spain or Ireland or any other Catholic land, though with little subtle differences that kept reminding one that this was not Spain or Ireland, but Germany. The three priests beneath the canopy, and the little girls in white strewing flowers, and the acolytes in scarlet cassocks, and the faint smell of incense on the breeze, these were of every land. But German were the little boys in sailor suits with cropped heads who headed the procession, German were the four big serious men in tight-fitting frock-coats and white ties who carried the canopy, German was the village band, a dozen stalwart young men blowing lustily beneath the ebony baton of the schoolmaster, and German were the lovely old hymns that every man, woman and child joined in with full-throated zest.

As the procession passed down the main road and turned to the right out into the fields and orchards, little groups and scenes fixed themselves in my memory. In a tiny cottage garden stood three generations, grandmother, father and mother, and four little children. As the procession neared, the grandmother dropped on her knees, and putting an arm around the youngest child, a little tot of four or five, held her to her side. How many Corpus Christi processions had the old woman seen pass this little cottage? She knelt there herself as a little girl before anyone had heard of the battle of Sedan, and now the little one whom she clasped would only know of the Somme or of Verdun as stories of long ago.

At a halt at one of the open-air altars I became aware of the stout policeman who hovered on the outskirts of the crowd. Up to this his sky-blue tunic, huge boots, sword, bayonet and military helmet had always seemed, to my insular eyes at any rate, rather unnecessarily gorgeous. But the bell tinkled now, and the kneeling crowd was hushed, and my policeman doffed his shining helmet and went down stiffly on one knee, and of a sudden his grandeur took on a new fittingness. Even his sword had a meaning now as he clapped his hand to its hilt and bowed his cropped head in adoration.

Soon we were passing through the cornfields and on each side was a high green waving sea running right down to the dusty path. High waving corn, how often the Master had passed through it before in those far-off days in Galilee, and watched it year by year whitening for the harvest. Away over among the trees the cuckoo suddenly began his sweet monotonous cry, and brought my heart back with a throb to hillsides golden with Irish gorse where all this long summer day he must be piping that same drowsy woodland tune.

And now the path rose and came out of the fields on to the great high chaussée. One more picture was here. A big luxurious saloon car was drawn up by the roadside, and the occupants, three well-dressed young women

stared at the procession. Everyone about them was kneeling, but they sat there and stared. Yet they were not irreverent; just completely nonplussed. They looked like characters in a fantasy who had strayed, car and all, into a magic world of whose existence they never dreamed.

Into the beflagged and garlanded village the procession came again, and back to the old brown sandstone church. The music of the band swelled into a sudden crash as the players passed into the echoing aisle, the air was heavy with incense, and the candles on the altar shone faintly in the mellow afternoon sunlight. Benediction followed, and then the whole congregation stood up and sang "Grosser Gott wir loben Dich" full-heartedly and as one man, as only a German congregation can sing.

So Corpus Christi in Hüthum was over. The priests were investing, the little boys were struggling out of their scarlet cassocks, the crowds were scattering homeward, already the strewn flowers were withering in the dust. But I knew, as all Hüthum knew, that though Corpus Christi was over, it was over only for the year. Next year again the limes would be hung with bunting, next year again fresh blossoms would be scattered in the village street, next year, when hidden among the trees the cuckoo would be singing his song of another summer, the Master would go once again among the green waving cornfields.

As I walked slowly home I pondered over the unconquerable majesty of that sacramental King, who year by year in village and town and city all over the world, holds unending court. The countryside all around helped my musing. For with all its remoteness it is full of the memories of other courts that were held here in bygone days. Hundreds of years ago emperors, kings, princes and princesses passed this way where a King went today, and flowers were strewn and music was borne upon the breeze. Away back in the mists of legend these memories begin, for over to the west just across the Rhine stands the castle of Cleve with its pointed tower to which Lohengrin floated down in his fairy swan-drawn boat.

Out of the mists of legend and into the world of history, Hüthum comes to the clash of Roman mail and the blare of Roman trumpets. For Drusus crossed the Rhine here, and on the summit of Hoch Elten, half a mile away, built a fortress and dug a deep stone-lined well that to this day supplies the hillside with water. Hoch Elten was a fair site commanding a view of the whole Lower Rhine, and nine centuries later the Emperor Otto gave leave to a favorite courtier, Count Wickmann, to build a church and abbey there. The abbey was ruled by a line of princess abbesses who kept a school for young ladies of noble birth. They had woods and rich pasture lands, the right to brew, and fish in the Yssel, to grant sanctuary or—grim privilege for these gentle ladies—to set up their own private gallows, and they and each of their community wore a "cherry-red girdle from shoulder to hip with a silver medallion bearing the imperial arms."

At last, in the troubled days of the Napoleonic period came Frederick William the Third who presented to the



astonished ladies of the abbey his eight year old niece, Princess Radziwil, as abbess. Napoleon was not to be outdone, for in the following year the fortunes of war threw Hoch Elten into his hands, and deposing Frederick's niece he installed one of his own, Letitia Murat, the nine year old daughter of his sister and his favorite cavalry general. The abbey managed to survive these amazing appointments, but its glories gradually dwindled and finally expired during the last century. Yet Hoch Elten had not seen the last of kings and their quarrels. All through the years of the World War there was a battery of great guns here trained upon the bridges at Nijmegen and ready to rain iron death upon that smiling city should Holland waver in her neutrality.

And they are all gone now, those kings and emperors and princesses who coveted the lands or troubled the peace of Hoch Elten and Hüthum. The last princess lies mouldering beneath a huge stone slab in Elten church, and forty miles away at Doorn the last emperor is living as an obscure country gentleman. But at the beginning of them all, only forty years after Drusus had camped on Hoch Elten, another King stood one day in far-off Jerusalem, before another Roman soldier, and told him an incredible story of a kingdom that should know no end. Eight centuries later this corner of the lower Rhine was won for that incredible kingdom.

And now the wireless aerials beside the cottages and the aeroplane which three miles away over Emmerich is smoke-writing an advertisement on the sky, tell me that twelve centuries more have come and gone. Yet today the King who told the Roman governor of his kingdom was there in Hüthum at the foot of Hoch Elten and held his court where once the Roman legions clanked. And next year when the corn is green in early summer he will be there again, and the next year again and—if Hüthum remains faithful—to the end of time. As I walked home in the cool of the evening the immenseness of it gripped me. Many, like Pilate, cannot believe it; many, like the women in the big car today, cannot understand it. But for all that, happy towns and villages like Hüthum know that He will be there.

#### SUNSET

Three frail maidens dance in the sun,  
When the dusklight droops, and the day is done.  
Three pale maidens vanish in flame,  
Return to the realm from whence they came.  
One wears a cloud of molten rose,  
On which a pine green luster throws;  
And two dance down in a gauze of gold,  
For two are young, and one is old.  
Old as the earth; now, along the sky,  
The three dance down like a voiceless cry;  
Trailing pearl-mist, far and fleet,  
Where the violet sky and the river meet.  
Against a background, clear as glass,  
Youth and love and beauty pass;  
Three frail maidens trailing the sun,  
When the soft light dies, and the day is done.

J. CORSON MILLER.

### Education

#### Economy and Improved Learning

DANIEL M. O'CONNELL, S.J.

IS economy consistent with improved learning? Henry Suzzallo, president of the Carnegie Foundation for the Advancement of Teaching, answers expectant administrators with a pleasant answer in the affirmative. How? His most pleasant suggestion is: transfer the emphasis from the teacher to the learner; make independent study more important than class instruction. In pure gratitude for such an educational Utopia, I for one decrepit alumnus would be willing to sit again on student benches in such deflated class periods.

What agony it was to listen to the scrupulous expounding not merely in undergraduate courses, but in graduate philosophy and theology classes, of every line, even the finest print in the textbook! The underlying principle acted on in all sincerity was that unless each sentence was explained in class, the student could academically file an exception with the Supreme Court of the educational country or world. Little time was left in the day's program for independent study. A class schedule of twenty to twenty-five hours a week, combined with other obligatory mental exercises, sapped all one's energy; independent study was, in fact, largely impossible. And the over-worked teacher! Even in higher education, due to magisterial rigidity, the general tendency has been to give the student merely as many credit hours for his course as the teacher spends in the class room. President Suzzallo proclaims a much more humanistic doctrine. "Speaking the language current in the registrar's offices, there is no good reason why four or five hours of credit should not be given for good work done in a course which meets only three times a week, or even twice."

Assuring us that the whole present system of college credits is now educationally bankrupt, that we need not fear to break with it, the gentleman quoted above offers the following constructive suggestion, not only for colleges but, it appears to me, for higher institutions as well. Whenever the subject of a course is a well established one, when the materials are well organized in a published literature, or the student is more mature in the subject, he needs less contact with the teacher, and consequently fewer class meetings with his instructor.

The viewpoint of the teacher thus acquiring more free time for leisurely study and preparation for class, is of secondary importance only to the student's opportunity for the same. As a help both to teacher and student toward this worthy goal, comprehensive examinations are suggested as an alternative for excessive class periods, and piecemeal, or final course examinations. The name may evoke from cautious observers the thought of another educational experiment or fad. In its essence though the idea is neither new or unproven. Such examinations are centuries old in the halls of Catholic philosophy and theology. It is slightly amusing then to witness the flair with which a university bearing the name of a large city

in the Middle West announced a new order of education with the introduction of the comprehensive examinations in undergraduate majors.

In the past, one reason for excessive class periods was the large percentage of mediocre students present, whom the teacher felt in conscience bound to teach down to, though fully aware that the more capable in the class were being neglected. At the present, I see no new deal in the so called democracy of higher education whereby the unfit may be cast into the discard. Depression and unemployment, the principle of keeping the young off the streets, are keeping educational gates wide open. Let us hope that the recent following statement of Henry S. Pritchett is slightly hyperbolic: "A requirement that the applicant for admission to the (college) freshman class must write, in a good legible hand, a three-hundred-word letter couched in correct idiomatic English, would, if honestly enforced, depopulate the colleges of the country." Large numbers of mentally unfit students, with a consequent heavy schedule of classes for the teacher, are probably the academic penalty for the colleges in the present economic crisis. But the principle is wrong, as American educators are beginning to proclaim. At the recent North Central Convention, a guest speaker, President Lewis of Lafayette College, declared against the theory that all have equal mental ability, and should be carried on in their formal education as far as their parents may desire. There are countless thousands in secondary schools, State-supported colleges and universities, quite incapable of taking advantage of the intellectual opportunities provided. The resultant waste of time and money is incalculable.

An interesting commentary on the above quotations is the fact that at the same meeting the North Central Association announced its future policy in the college section of dropping wooden standards, and adopting those of "spirit and inspiration." This change of heart began two years ago when another guest speaker, Dean Capen of Buffalo, shocked the delegates by declaring that the time had come for scrapping standardizing associations. Perhaps a future meeting will hear a similar proclamation in the high-school section, where, however, this year a new regulation was voted making six graduate hours in education, which presuppose some twenty-four hours of undergraduate education courses, obligatory on all new principals. Just three years ago Prof. R. C. Flickinger, writing in the *Bulletin* of the American Association of University Professors had declared that "such [defects] as exist in [higher education] teaching are due to causes which would not be greatly affected by the taking of courses in education." One wonders if principals are of different mental clay from teachers, or if departments of education are making their last stand of formalism in the high-school section.

Returning to President Suzzallo's union of economy with improved learning, we find him further urging the educational authorities to go off the elective standard of courses, and to adopt the required-courses system. He argues that it is unquestionably sound, that it has the aim of "developing civilized and cultivated citizens for our nation and our world." "Too narrow a specialization

defeats its own purposes," especially in the first two years of college, he declares.

In these times of financial despair, the colleges are looking for a union of economy with improved learning. Fewer class hours, fewer electives with more standard courses will relieve student and teacher alike, provided that the colleges falter not in solving the final fundamental problem of economy and the problem of dropping the incubus of the unfit student.

### Sociology

## Our Social Workers

PAUL L. BLAKELY, S.J.

ONCE upon a time I knew a social worker who was advanced to the exalted post of chief probation officer in the children's court because he had "such lovely manners." We had no civil-service examinations in our town, which was just about as well, since today we not only have the civil service, but also a boss who appoints the examiners, and loads the dice.

In those days, the children's court was an amorphous sort of creature, operating (as indeed it still operates) under a somewhat tenuous extension of the doctrine of chancery. Nobody seemed to know exactly what its purpose was, but since it had been brought into being by a group of wealthy old ladies, by general consent its control was left in the hands of these venerable persons. They made all the appointments, except one. The exception was the judge, and the law which created the court provided that the county judge was to sit in the juvenile court on one day per week. He was the only unwilling official in the whole machinery, for he thought that the task derogated from the dignity of his office which was, largely, that of sentencing violators of the excise laws, and an occasional horse thief.

I have sometimes wondered whether we would have done much better or much worse, had we inaugurated that court under the modern system of the civil-service examination plus the boss with the educated dice. Our appointee certainly had "lovely manners," yet as time went on, and not very much time either, it appeared that he had manners which were not lovely at all, but such as to bring him under the penal law. He was allowed to leave town, lovely manners and all, and these manners have stood him in good stead, for he has gone up in the world. He ranges over vast and diverse fields of charity and relief, and I should judge that he has found it a very profitable business. Personally, I am not quite sure that what he calls a philanthropic duty is not a plain ugly racket.

This man's name flashed across my mind when some weeks ago I picked up the program of the papers and addresses at the national convention in St. Louis of the Catholic Hospital Association. One of the papers was entitled "This Business of Charity," and I began to wonder whether the phrase was used in the sense of one of the Parables, or whether it betokened a certain suspicion on part of these hospital workers that what is called char-



ity or social work is at times little better than a racket, and at other times nothing more than a fairly easy way of making a comfortable living. Once we spoke quite openly of "charity." Now we use the term "social service." In quite a different sense from that of charity, this service can cover a multitude of sins.

One of these sins, the most serious of all, was dragged into the open some weeks ago by the Rev. George D. Bull, S.J., of the Fordham University Graduate School, in an address to the Alumni Association of the University's School of Sociology and Social Service. It seems to me to be the most serious, because it is really fundamental. From the very nature of social service, said Father Bull, the tendency is to stress this world rather than the next. Viewing the wreck before him, or the causes which will probably soon end in wreck, the social practitioner is prone to think first of society or of the community. Thereupon he begins to work out a program of reconstruction, the purpose of which is to fit the individual once more to take a useful place in society.

Now that purpose, undoubtedly, is good. But unless that practitioner bases his prescriptions on something deeper and more pertinent than purely natural principles, he will go sadly astray. It is not man's sole or adequate destiny to fill a place in society; or to put the matter in another way, man cannot possibly fill a place in society if you are going to regard him solely in the light of naturalism. When action is evaluated on that scale, to the exclusion or neglect of the needs of the individual in the supernatural order, no real reconstruction whatever can be effected. Some of the proprieties may be saved, but the reconstruction is wholly superficial, not fundamental, and hence at best temporary. This practitioner is like the engineer in Kipling's "Bread Upon the Water," I think, who filled a six-inch flaw in the driving shaft with putty and painted it red. It looked well enough, but the ship broke down in the storm.

That, it seems to me, is the method recommended in all our non-Catholic sources of social science and practice. As the Bishops wrote in their Statement of June 7:

The system of social service which has been built up in our country during the last quarter of a century is not without its grave dangers. Social workers, while earnest and well meaning, too often intrude into the sacred sanctuary of conscience and weaken home influence. Some, imbued with an absolutely false and pagan philosophy of life, having no vision beyond the material, do not hesitate to engage in a propaganda that is abhorrent to the Catholic conscience. They assume responsibilities which belong only to parents and to guardians of children. Whatever weakens family ties and lessens the influence of the home is a matter of grave concern to both State and Church.

The evils here pointed out are rooted in the false principles taught in all non-Catholic schools of sociology and social service. Since these principles either directly or by necessary inference deny man's origin, nature, and supernatural destiny, it is not to be wondered at that the average social worker yields, in the words of Father Bull, to "the tendency to stress this world rather than the next." Unless he is considerably superior to the philosophy which he has imbibed in these institutions, he will have no hesi-

tation in urging methods of "reconstruction," not only banned by Christian principles as essentially immoral, but also forbidden by the penal law.

A few years ago, I had occasion to examine the records of a social service department, attached to a hospital known throughout the United States. The regular procedure with poverty-stricken mothers, monotonously repeated, was first, contraception, then therapeutic abortion, and finally, sterilization. If the first did not seem to succeed, the second was used, and the orders were signed in a sheaf at the end of the week by two physicians who, quite possibly, had not even seen the cases—and this, too, in spite of the law which forbade the procedure unless two physicians, having examined the case, agreed that it was necessary to save the woman's life. Finally, if repeated murder did not satisfy the department's ideal of what was required by service, recourse was had to sterilization.

I have sometimes wondered whether this institution was an exception or the rule. The eagerness of many to adopt contraceptive methods as a cure for poverty, and to solve problems of delinquency by suggesting the legal dissolution of valid marriages, or proposing marital unions which are incompatible with the law of monogamy, shows, however, or at least indicates, to what extent a philosophy which is both anti-social and anti-Christian, has been adopted by social workers. Many a young worker, fresh from school, will urge treatment in mental and in medical cases over which physicians of experience would boggle. Matrimonial entanglements, over which jurists and canonists would burn the midnight oil, are settled off-hand—only to recur in worse form a few months later. Since, after all, the subject under treatment differs from the animal only in degree and not in kind, religious and moral values should not be permitted to stand in the way of a reconstruction which will fit him to resume a place in society. The moral law being set aside, the only thing that is necessary is to avoid overt violation of the criminal law. Granting the premise of the modern social worker, I do not see that you can quarrel with his conclusion.

That gross practices can hide under the protection of social and charitable work is not surprising in view of the principles openly taught in our professional schools. It is even possible, for the Catholic worker too, as Father Bull observes, to fall into the same error of ignoring the supernatural; but if he does, he denies "the whole culture in which he has been bred." The evil conditions, pointed out by the Bishops, furnish another argument for better support of our Catholic schools of sociology. With definite ideas of man, and with definite moral ideals, the Catholic school, while insisting upon adequate provision for man's temporal needs, subordinates them to needs that are supernatural.

Does that mean that what social work needs more than anything else today is the guidance of religion? It certainly does. If a world that has fallen into a ditch, after years of the laissez-faire theory applied to every human activity, cannot teach us that there is no activity from which God and religion can be safely excluded, then we are incapable of learning anything that is worth learning.

### With Scrip and Staff

THE recent statement on the world situation, issued by the Bishops of the Administrative Committee of the National Catholic Welfare Conference, is destined to make an impression on non-Catholic as well as Catholic minds. The *Christian Century*, in its issue of June 21, characterized the message as "on the whole, an admirable and intelligent statement." Some of its phrases, notes the editorial, "may not mean to the Protestant reader quite what they meant to the bishops who wrote them." Instanced among such phrases is the warning against the menace caused by decline in the birth rate; which the *Christian Century* find is "obviously dragged in to support the denunciation of birth control"; a decline in the birth rate being "one of the least menacing phenomena, from the economic standpoint, in the time of unemployment." My own study of the document leads me, however, to conclude that this warning, far from being "dragged in," was seen by the Bishops as logically connected with the simple fact that the diminution in consumers is a blow to industry, which can give employment only when there are people to purchase what the employes produce, with some prospect of increase in the future.

Save for that, however, and one or two other smaller qualifications, the *Christian Century's* approval is complete. "Many liberal measures, but no radical measures, are proposed. . . . The same internationalism of the statement is admirable, and its demand for the cessation of the exploitation of man by man . . . is worthy of all praise."

IN view of the liberal attitude which so many of the most intelligent Protestant leaders at home maintain towards Catholicism, both in word and in writing, the denunciations of Protestant mission propaganda in Catholic countries come to them as a painful surprise. Such surprise, for instance, has been expressed from time to time in the *Christian Century*, among other non-Catholic religious publications. For Catholics to bring out the reasons for such complaints as have been uttered recently by Pope Pius XI concerning Protestant propaganda in Italy, and by Msgr. Farfán, the Bishop of Cuzco, in Peru, may seem ungenerous.

Without, however, dwelling upon the peculiar methods used by certain Protestant missionaries, nor their disturbing effect upon fundamental religious concepts, even upon belief in God Himself, we can note the social angle in this affair which Protestants seem to have largely overlooked, and which goes far to explain the Catholic attitude in those countries. This angle was clearly pointed out in a resolution adopted by the Ibero-American Convention of Catholic Students meeting in Mexico, D. F., in December, 1933, and published in PROA, their organ, for April-May 1933. Their president is Luis Islas Garcia. After the religious, they discuss the social aspect.

PROTESTANTISM, they maintain, is inextricably linked up with American capitalism. "Its ministers are excellent vehicles, conscious or unconscious, for the capitalist penetration of the United States into Latin America."

Protestantism, moreover, has acted as a ready servant for fanatical dictatorships and collaborated in the de-Catholization of Latin America. Its basic principles have encouraged the development of an anarchistic spirit in the Latin-American mind.

It has made itself particularly objectionable by encouraging propaganda for divorce and birth control, tending to produce the same loose conditions among the Latin-American youth as are extant in the United States.

Due to its traditional association with economic liberalism—a source of the present economic crisis—Protestantism, lacking any coherent universal social philosophy, "has recourse to palliatives of a strictly individualistic character," which can never succeed in remedying the disorders that Protestantism has called forth.

Owing, likewise, to its absence of any coherent doctrinal synthesis, Protestantism has laid the gates wide open for the introduction of Communism, against which it is helpless, "as is recognized by many of the most intelligent radicals."

The anti-Spanish bias of Anglo-Saxon Protestantism tends to weaken the traditional cultural bond which still exists between the mother country and her former colony. Standing on the side of every victorious party in the succession of uprisings and revolutions that have long tormented Latin America, Protestantism has made use of the civil power for the propagation of its ideas, but not for social justice. Finally, by producing a divided religious condition in these countries, it has left exposed to the predominant power of the United States peoples who are economically weak and "spiritually scattered."

These are grave charges. I have not sufficient familiarity with the conditions of Central and South America to pass upon the strength of each of them. Certainly, however, the impression is not lessened when one notes the increasing radicalism of the American Protestant press and pulpit. But one thing appears plain. The charges are profoundly meant. Those students are convinced to their very bone that they are being wronged by this propaganda; and their convictions cannot be waved aside by pronouncements from Chicago or New York. They see in this situation not only a conflict of religions, but a conflict of cultures, of social ideals, of basic philosophies of living, with political scheming involved. With the huge world of pagans within easy reach of modern communications, and 60,000,000 of them here at home, may not some of our zealous Anglo-Saxon missionaries ask themselves if it is worth while to pour money into traditionally Catholic countries, in order—to use the words of Bishop Farfán—that they may produce "religious discord, destruction of the family (through the insistent campaign for divorce) and destruction of nationality"?

THE PILGRIM.



Literature**The Catholic as Novelist**

FRANCIS X. CONNOLLY

SOME time ago, in the course of a lecture on the modern novel, Mr. Frank Sheed remarked that the "bone-bred" Catholic, as distinguished from the convert, seemed to be peculiarly inept in the field of prose fiction. Catholics have from time to time taken their places as poets, essayists, critics and rhetoricians, but somehow or other the successful novel has always been written either by the non-Catholic or the Catholic convert. It is true that historical accident has not been favorable to Catholic literature in general, but it is also true that Catholic literary men have not been favorable to the novel.

I do not think that an honest and informed critic will quarrel with the truth of this unpleasant fact. The Catholic reader has been searching during the last few decades for spiritual oases in the wastelands of sex. He is perhaps disconsolately aware that there is no native Catholic novel written in English comparable in technical skill and emotional effectiveness to the work of the widely advertised pagans. The odd novels translated from the French and the German, and the occasional stories of non-Catholic authors written in a thoroughly Christian spirit, however meritorious, do not satisfy the demand he makes upon his own culture. The Catholic reader really demands an interpretative representation of the modern American mind set forth in artistic form. He wonders why he must rest content with shoddy thrillers until God's grace converts another Englishman and inspires another "Father Malachy's Miracle." He is, in other words, asking why it is that the born Catholic, presumably as well-informed, as intelligent, as ambitious, as cultured as his literary brethren either does not or cannot write good novels.

Serious Catholic thinkers have been aware of this problem for some time and a variety of opinions have been advanced as solutions. Some critics dismiss the whole business with a thumping syllogism to the effect that a Catholic writer necessarily thinks in forms and since the novel is a shapeless thing, it does not provoke his interest. Their ideas are always exasperatingly bulwarked by a complacent "immediately evident." The more timid professor, who is not quite free of the belief that the novel is an adult fairy story, fears that contemporary taste demands too much frankness about private morality, and that fiction is best left alone. Benevolent elders are satisfied with the explanation that Catholic writers are too busy earning a livelihood to undertake the composition of some hundred thousand words, and the realist, wiser in the ways of writing men and in the motives of literature, attributes our empty shelves to sheer inertia.

I am not at all certain that Mr. Sheed has not quite innocently stirred up the hornet's nest. And Catholic hornets are notoriously sharp stinging, even when they are personally very humble and very loveable bumbles. It would possibly be very wise to create a Rumpelstiltskin to suggest that the critics are not only incorrect but that

they are not even groping in the right direction. When we reduce the problem to its fundamental issues we find that we must not only consider the importance of the novel as a kind of literature and the affinity of the Catholic mind for the mentality of fiction, but we must also include the very real influence of moral atmosphere and remediable cultural defects. The reason for the sterility of the Catholic as novelist is not to be found either in the weakness of the novel as an instrument or of the writer as a cause, but rather in a certain social complication which is capable of analysis and solution.

Quite obviously the novel itself is not a negligible, or necessarily a formless, quantity. Since the second quarter of the nineteenth century most of the permanently valuable books in English have been novels. As an artistic medium of propaganda and self-expression it has acquired through the experiments of disappointed poets a sensibility to suggestion and overtone without which it is quite impossible to represent the amazing complexity of modern life. It is in short the medium *par excellence* of complication and variety, and strangely enough the only medium through which simplicity, unity and permanence can be represented in successful contrast. The novel's lack of form is moreover foolishly exaggerated. The novel is precisely what you want it to be, the most admirably plastic literary instrument yet devised. It can be as perfectly architectonic as Henry James and Edith Wharton insist, as dramatically ingenious as the art of Dostoyevsky requires, or as utterly discrete and chaotic as John Dos Passos and Dorothy Richardson desire. It may assume the pallid classicism of "The Woman of Andros," the motley of "No More Parades," the vague convolutions of "Guermantes' Way" and it is none the more and none the less a novel. It may have a plot or it may not have a plot or it may have part of a plot. The writer and the reader must finally decide the matter.

Are Catholic writers (and the large humanist group who are, philosophically at least, very close to them) incapable of writing novels? Is it true that their preoccupation with forms and tropes and unwieldy universals unfits them for the casual excitement of turning corners and inspecting gardens? Eyes accustomed to the trajectory of stars perhaps cannot scrutinize the paths of humans. Every action, every thought has an implication and a reference, and if a man is anxious about the universe these actions and thoughts all too readily tangle themselves in a web of generalities and paralyzing schemes. Very frequently the Catholic writer (Owen Dudley is a good example) starts with an exciting vision, a dramatic flash in the region of the clouds and ends with a bumping *quod erat demonstrandum*. The ethical and theological implication instead of remaining an implication, an anchor, a mooring rope, becomes an unbreakable cable tied fast to a thesis.

No sooner does the pretty young heroine light a cigarette and lisp a quotation from Bertrand Russell than the author is full fathoms five in a learned, witty, irrelevant refutation of modern paganism. Now I do not quarrel with the refutation as a refutation. But it is as interest-

ing as a footnote on conscience appended to Hamlet or an exegesis on hell paralleling the Inferno. Writing like this is thought to be didactic when it is at best pedagogic. It cannot hope to create illusion or to sustain imaginative interest. Shifting from allegory to fable to fact, the reader is compelled to change cars half a dozen times before the journey is over and the sights have been seen. It is a Cook's tour sort of novel and meant quite definitely for Cook's tourists.

It would be very wrong however to conclude that because stories are lost in thought bubbles the Catholic should abandon his theses. It is not the fault of philosophy that novelists use it so crudely. Every great artist must possess what is virtually a sound philosophy of life, and it would be more than foolish were a Catholic to forsake the fabric of intelligence. The truth of the matter is that philosophy in Catholic novels is usually an academic gown worn with more pride than discretion. It appears on all occasions, in plot and subplot, in description and *obiter dicta*. Philosophy and fiction are incompatible, not because they are in the slightest way contradictory, but because the average Catholic writer wants to do two things at the same time. His thisness and thatness haze the sunset and becloud the dawn.

This imperfect understanding of the use and purpose of philosophy is not the real cause of the sterility of the Catholic writer. There are undoubtedly a number of potential Warwick Deepings who have been cursed with "ism" and who are finally buried in a mass of eternal standards, but what of the exceptions? What of the men whose undergraduate verse and prose promised rich increase, men who are, moreover, relatively independent and immensely ambitious? An excellent story, a persuasive sketch, a bit of criticism and finally esthetic silence.

There is of course the natural explanation of this premature sterility. After the artist has dreamily conceived his story he must fashion it concretely with the conventional symbols of language. Too often this denebulization results in the loss of the rainbow colors which had been the source of his inspiration and the soft mystery swirls crazily in a rabble of words. But the genuine artist never mistakes the first fine frenzy for that conceptual hardness which is the fabric of fiction. Our concern is not with the universal man who cannot distinguish between the poetic mood and the poetic fact but with the literary craftsman who meets a peculiar obstacle in fiction. I do not refer to individual psychological difficulties of a technical or moral nature, the desire for tranquillity of spirit and physical quiet and the narrow prejudice which is as torturing as one's conscience, or to a limited experience in the so-called important things in life, which is, in view of the achievements of Jane Austen and the Brontës, a negligible factor. These problems are the plague of every self-conscious author. The particular difficulty rests in the strange paradox of the literary Gulliver whose thoughts curdle in teeming vats, whose capacities are nullified by Lilliputian fears.

The critical reader is searching for the root obstacle of the Catholic artist who thinks deeply, writes eloquently,

ambitions wisely in other forms of literature, and in fiction fails miserably. Perhaps there are only five or ten, perhaps only one or two such writers in America. But what of them? What of the few born writers whose philosophy has been integrated with the mentality of fiction? They cannot be explained away casually and excused for their failure to fill the earth with Christian thoughts.

If we cannot put the blame on the writer, and if we cannot in good faith impugn the novel itself, to what are we to assign the difficulty? The answer may be attempted in another discussion.

## REVIEWS

**St. Jerome: The Early Years.** By PAUL MONCEAUX. Translated by F. J. SHEED. New York: Sheed and Ward. \$2.00.

To all interested in Sacred Scripture, new information about the greatest of all commentators is decidedly welcome. Jerome, the prince of exegetes, lived his varied life, wrote his undying works, and died—and much about him was hazy with uncertainty. That Paul Monceaux has given us something new is evident from the first three lines of the Introduction: "Jerome—in Latin *Eusebius Hieronymus*—was born about the year 347, in the town of Stridon, in the north-east corner of Italy." Long has it been doubtful when and where St. Jerome was born. The name of the birthplace, Stridon, was, indeed, known, but where was Stridon? Like Virgil and Homer, many countries claimed him: Austria, Hungary, Bosnia, etc. But research shows us that he "was, quite simply, an Italian from the region of Aquileia." Monceaux's well-told story carries Jerome up to his thirtieth year—and leaves us hungry for a further volume. Despite the calmness of style, the narrative is vibrant with interest, for it deals with a truly dynamic personality. Jerome rose to be a saint, but he had much of everyday clay about him: generous he was and ardent for study, enthusiastic and a devoted friend; but he was definitely hard to manage and could show resentment, mistrust, and prejudice. But after all, a saint is not made differently from other men; only he moulds better the given components of his nature. And Jerome did this better moulding as Monceaux's scholarly and readable book shows.

F. P. LEB.

**Theoretical Psychology.** By JOHANNES LINDWORSKY, S.J. Translated by HARRY R. DE SILVA. St. Louis: B. Herder Book Company. \$1.25.

Father Lindworsky is well known in Germany for his many contributions to the literature of experimental psychology. Prof. Harry R. De Silva, associate professor of psychology in the University of Kansas, has translated into English two of Lindworsky's important works: "Experimental Psychology" and "Theoretical Psychology." Both translations have been very carefully executed. They should prove to be valuable additions to the library of any psychologist unacquainted with the original German editions. "Theoretical Psychology" is an ingenious effort to deal comprehensively and yet concisely with the theoretical foundations of psychology, an attempt to present a set of empirical laws derived from authoritative experimental results. The author does not think that he has settled the issue. Rather, he expresses the hope that his book will provoke further and better thought which may assist the experimental psychologist toward a less biased approach to the real problems of psychology.

W. G. S.

**British Drama: An Historical Survey from the Beginnings to the Present Time.** By ALLARDYCE NICOLL. New York: Thomas Y. Crowell Company. \$3.00.

The newly named successor to Prof. George Pierce Baker as chairman of the Department of Drama at Yale University is prob-



ably better known to American scholars for his work in the history of Restoration drama than for his more personal connections with experiments on the English stage. Hence the timely appearance of a revised edition of his historical manual will go far toward righting the balance by its evidence of lively and intelligent interest in the modern scene. The nearly 200 pages dealing with more recent developments in the theater have been entirely rewritten this year, and they reflect in more than one striking way the contagious enthusiasm of a genuine lover of the stage whose amazing erudition about the past has only whetted his appetite for the contributions of the future. "Our study of the drama, if it is to teach us anything, must teach us to be prepared to welcome new developments in that art, which above all others, is most sensitive to the ideals of the age in which it is born." Consistently with the attitude implied in this remark, which may well serve as an appropriate device for the director of a play shop, Mr. Nicoll faces the problems introduced by the talkies and the wireless. The latter he praises for stressing once more the strictly dramatic requirement of character revelation by dialogue, rather than by long stage directions in the manner of Bernard Shaw and Granville Barker. For the cinema, too, or at least for some of its products (among them Mickey Mouse!) he has kind words in abundance; and he is optimistic enough to hope that the people who flock to the films today are preparing themselves to be the appreciative audience of the legitimate drama of tomorrow. But even should his prophecies fail, Mr. Nicoll's history should stand for a long time to come as standard textbook for college survey courses, and a handy book of reference for all students of the drama.

A. C. S.

**The Church Surprising.** By PENROSE FRY. New York: Harper and Brothers. \$1.25.

When the late Cardinal Newman wrote his apologia, he did it because he wished to defend himself. A straightforward account of what had happened was, he felt, a sufficient self-justification. Others there are who do not think that an account of their conversion and of the path that lead them to Rome would be useful for prospective converts. To this category belongs Mr. Fry's book, "The Church Surprising." Having lived for many years as a High Churchman he realizes full well the difficulties that confront those who only see the Catholic Church from the outside. He knows also from his own experience that while there are many who feel a desire to board the Ship of Peter, this desire never reaches fruition because of certain preconceived false notions about the true nature of the Church. It is to help such people that Mr. Fry has written his book. The title of the work was aptly chosen, for there is indeed an agreeable surprise for almost every convert who comes over to the Catholic Church and finds that his confused notions nurtured on centuries of unconscious prejudice were only so much smoke that vanishes once the Church is seen in her full reality. This fact has been admirably set forth by Mr. Fry. In presenting this thought, the author has steered clear from any odious or controversial method likely to embitter his former cor-religionists, and has followed a sympathetic treatment well calculated to win over the reader. For all those non-Catholics and especially for Anglo-Catholics this work will prove invaluable.

J. D.

**Insecurity: A Challenge to America.** By ABRAHAM EPSTEIN. New York: Harrison Smith and Robert Haas. \$4.00.

Insecurity is the root evil of our present economic age. The capitalist class has partly succeeded in remedying this evil by insurance or security holdings. The vast army of workers, however, is still victimized by unemployment, sickness, accident, and old age. Social insurance, says Mr. Epstein, is the only solution. He is partisan and does not apologize for it, but successfully defends his partisanship in ten parts of his book: the problem, the need of social insurance in the case of unemployment, sickness and old age, workmen's compensation, and subsidies for mothers and

children. In the last part the author flings a bold challenge at delinquent America. Mr. Epstein also maintains that no comprehensive discussion of this subject has appeared in print since Dr. I. M. Rubinow's study of "Social Insurance" in 1916. He is probably correct. Miss Frances Perkins, at present Labor Representative in President Roosevelt's cabinet, writes an approving introduction. For years the author has been a persistent and untiring advocate of insurance and of old age pensions in particular. The positions which Mr. Epstein occupied in the past and his present office as Executive Secretary of the American Association for Old Age Security have afforded him ample opportunity of carrying on extensive investigations in the United States and abroad and of gathering a vast wealth of research material for his book.

P. H. B.

## BOOKS AND AUTHORS

**The Inner Life.**—"The Inner Life of the Catholic" (Longmans, Green. \$2.00), by Archbishop Alban Goodier, S.J., was written after a group of non-Catholic friends had asked the author to describe the spirit of the Church. It is not a controversial work, but one that sets forth a positive statement of the truth. Of necessity the author makes a personal approach to his subject and portrays the life and power of the Faith on the basis of his own experience. One chapter, "Life in Jesus Christ," is extremely illuminating, for it is here that the writer has a chance to deal with his favorite subject, the Mystical Body of Christ.

Meant chiefly for the laity, "The Art of Living With God" (Benziger. \$1.50), by Bishop Joseph F. Busch, is a clear and very practical exposition of sanctifying grace, and of the Sacraments as the channels of the Divine Life to the human soul. There are chapters on religious vocation, the Church, Catholic Action, and the Kingship of Christ. A list of questions at the end of each chapter make the book practical for class-room use.

Girls can gather many refreshing bits of advice and guidance from the familiar chats of Father Aloysius Roche in "Talks for Girls" (Kenedy. 75 cents), which were delivered to the Ursuline students at Brentwood. They cover the usual problems of the schoolgirl, and while good-humoredly holding the mirror up to their foibles they point the way to the development of strong Christian character and the charming graces of Catholic womanhood.

An effective antidote to the modern pagan view of sex is to be found in "A Modern Messenger of Purity" (Carmelite Press, 6413 Dante Ave., Chicago. 75 cents), by the Rev. Albert H. Dolan, O.Carm. In a series of Novena talks a clear and attractive presentation is given of the various dangers facing modern youth, and particularly of the methods which are most practical in neutralizing these perils. Longmans, Green and Company have also published this work in an attractive paper cover.

**Essays in Literature.**—Every successful, even slightly so, author, and particularly every male author, receives letters from supposedly admiring unknowns. These letters are usually conciliatory and flattering, with always some request or other tucked somewhere in them. They beg for autographs, for marked copies of the author's books, for instructions as to how to write, for courses of reading, for personal favors with reciprocation, and for innumerable other things. Among other authors, Branch Cabell has received such letters. In "Special Delivery" (McBride. \$2.50), he publishes his answers to some ten types of these letters. On one page, he submits the neatly typed, brief answer he sends to his correspondent. Following this, he devotes several pages to the answer he has in his heart to send. These unsent replies are mostly satiric, personal, rather superior essays of the light variety. They are amusing, particularly to anyone who has suffered the nuisance of unsolicited letters from admirers. They are for the most part innocent; but Mr. Cabell cannot be depended upon to resist the temptation to introduce the flesh into even his casual essays.

**On Christendom.**—By far the best thing written on the Eucharistic Congress held in Dublin last summer was the series of papers contributed by G. K. Chesterton. Some of these were published in *AMERICA* at the time. They are now collected, five of them, into a little book entitled "Christendom in Dublin" (Sheed and Ward, \$1.00). Mr. Chesterton shows in this volume what is already apparent in all of his work, that he sees all that anyone else sees and then sees all of this in a new and original way. Though the subject of these essays was a passing event, Mr. Chesterton has imparted to the material a perennial interest. Passages in the book are greater than Dublin; they have the generic quality of passages on the whole of Christendom.

**For All Tastes.**—An attractively bound gift book is Edgar A. Guest's "Faith" (Reilly and Lee, 75 cents). Here one finds fourteen splendid poems, simple in expression yet beautiful in thought. With a tender touch Mr. Guest writes of the beauty of death, the solace of faith, the value of friends, and the joy of service. The book is a fine addition to any library.

The first two parts of "Ageless Stories" (Edwin S. Gorham, New York, \$2.00) are taken up with the Parables of the Prodigal Son and of the Ten Virgins, while the third part deals briefly with seven other parables. The interpretation aims at bringing the lessons of the parables to bear upon modern social and industrial conditions. The author, the Rev. G. B. Rosenthal, is acknowledged to be one of the best preachers in the Church of England and he writes with great charm and power. However, he fails to appreciate the heroism of Newman in submitting to the full truth and so is led to extol Dr. Pusey for keeping alive the false hopes of the Oxford Movement. Lack of precise or adequate theological concepts misleads his interpretation at times; perhaps the most glaring error is in the substitution of Purgatory for Hell in the parables that deal with the eternal punishment of sin; sentimental humanitarianism blinds him to real nature of sin and deprives many of his exhortations of their force.

To the many thousands who have listened to the "radio priest," the story of his life, "Father Coughlin of the Shrine of the Little Flower" (Page, \$2.50), by Ruth Mugglebee, should prove interesting. Placing emphasis on Father Coughlin's early boyhood training, the author shows how the influence of a good Catholic home has contributed so much to the radio priest's rise to national fame. There are some thirty or more illustrations that mark out the high spots in his career. The reader is introduced to Father Coughlin through a foreword by Alfred E. Smith, in which he tells us how the "radio priest" has captivated the minds and hearts of the American people. In depicting the early childhood of her distinguished subject, Miss Mugglebee has on a few occasions been carried away by a sentimentality that is hardly in keeping with her subject. In a few instances, there is also an absence of exact Catholic terminology which does not, however, obscure the author's meaning. These defects do not detract from the general excellence of the book, which is both interesting and timely.

**Spiritual Helps.**—"The Road to Happiness" (Benziger, \$3.00), compiled and edited by the Rev. F. X. Lasance and issued in honor of the fiftieth anniversary of his ordination to the priesthood, is a small volume, of convenient prayerbook size, containing thoughts on Salvation, the Following of Christ, the Beatitudes, etc., which will provide spiritual reading for man or woman for every day in the year. No Catholic needs stronger recommendation than the name of this distinguished teacher of prayer and asceticism. Many of his friends will rush to secure this memorial of the Jubilarian whose spirit lives in the variegated collections which he has enriched.

"Meditations and Readings for Every Day in the Year: Selected from the Spiritual Writings of St. Alphonsus, Vol. IV, Part II" (Herder, \$2.00) completes this series of Meditations, edited by Father J. B. Coyle. The editor is to be congratulated

on the happy completion of what he tells us has been "a labor of love." Certain it is that he has supplied in a very attractive form and size spiritual reading and meditation matter that will delight many devout souls in and out of Religious life.

The 265 pages of text that make up "The Quest of Solitude" (J. M. Dent and Sons, 7/6), by Peter F. Anson, are highly informative on the history of solitary life in the Christian religion. Hermits, anchorites, founders, recluses, religious orders, or confraternities, all come in for a word or paragraph of comment and description. The author's bibliography is noteworthy, and some of the line sketches illustrating his narrative are strikingly accurate. The single volume, however, tries to compress far too much matter, and the result is a treatment of movements and individuals that is sketchy rather than adequate. The book will satisfy as a popular reference.

Algar Thorold's new English translation of "L'Abandon," by Père J. P. de Caussade, S.J., under the title of "Self-Abandonment to Divine Providence" (Burns, Oates and Washbourne, 5s.) is, as Dom David Knowles says in his Introduction, a work not to be explained or criticized, but to be read. This important ascetical work, combining the spiritual teaching of St. John of the Cross with that of St. Francis de Sales, is not for cloistered and contemplative Religious alone. Its teaching may also be practised by souls living in the world, for the cloister is not the sole environment wherein the faithful soul may submit itself entirely in resignation to the Divine Will.

Just in time for his 300th anniversary comes this short interpretative life of "Saint Francis de Sales," by Father Louis Sempé, S.J. (Bruce, \$1.25). In it the "bishop and prince of Geneva" is treated under three aspects—as saint and man, as scholar and writer, and as theologian and director of souls. Many interesting incidents of his life are recounted, with a representative number of his quotable sayings; all of them displaying the winning personality of this gentle, smiling saint. The book is excellently translated from the French by the Nuns of the Visitation of Mobile, Ala. Lovers of this saint of peace and optimism will welcome this vivid presentation of that saving philosophy of life which is so sorely needed in these depressing days.

In "The Order of Cîteaux" (Gill, 4/), Father Ailbe Luddy, O.Cist., does more than merely tell the story of the rise and growth of the Cistercians, but he succeeds in presenting a true and striking picture of the spiritual life as lived by the Order. This phase is especially valuable for the lay reader who often has a hazy notion of the austerities practised by these monks. Father Luddy also does a valuable service in telling of the material works of the Order in education, agriculture, architecture, painting, and even in music. The brevity and pleasant style make it doubly recommendable for those who like their facts boiled down.

**Books Received.**—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

CATHOLIC CHURCH, THE: ARGUMENTS, TEACHINGS, PRACTICES. Michael D. Lyons, S.J. 12 cents. *Light of the East Office*.  
DILEMMA OF JOHN HAUGHTON STEELE, THE. Joseph Darlington, S.J. 2/6. Burns, Oates, and Washbourne.  
DOCTRINAL MISSION AND APOSTOLATE OF S. THÉRÈSE OF LISIEUX, THE: THE PRIESTHOOD, VOLS. I AND II. Benedict Williamson. \$1.25 each. Herder.  
EMERALD CLASP, THE. Francis Beeding. \$2.00. Little, Brown.  
FORBIDDEN ROOM, THE. Russell Thorndike. \$2.00. Dial.  
KINGDOM OF DEATH. Margery Allingham. \$2.00. Doubleday, Doran.  
MY CALIFORNIA. Kathleen Norris. Doubleday, Doran.  
NAME AND NATURE OF POETRY, THE. A. E. Housman. \$1.00. Macmillan.  
ON TEACHING ENGLISH. Howard Francis Seely. \$1.60. American Book Company.  
PASS THE BODY. C. St. John Sprigg. \$2.00. Dial.  
PRACTICAL COURSE IN SPEECH FOR CATHOLIC HIGH SCHOOLS, THE. A. Longfellow Fiske. Sadlier.  
REVOLT AGAINST HEAVEN. Daniel A. Lord, S.J. 10 cents. Queen's Work.  
RISKY RUSTLING. Frederick J. Jackson. \$2.00. Dial.  
SCHOOLS AND INTERNATIONAL UNDERSTANDING, THE. Spencer Stoker. \$2.50. University of North Carolina Press.  
SOCIAL AND INTERNATIONAL CONFLICTS IN LATIN AMERICA. Samuel Guy Imman. Church Peace Union.  
SOMETIME. Robert Herrick. \$2.50. Farrar and Rinehart.  
WHISTLES OF SILVER AND OTHER STORIES. Helen Parry Eden. \$2.00. Bruce.  
WISDOM OF THE AGES IN BRINGING UP CHILDREN. Compiled by Mrs. Frederic Schoff. \$2.50. Dorrance.  
WORK CAMPS FOR AMERICA. Nichols and Glaser. 25 cents. John Day.



## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### A Rejoinder

*To the Editor of AMERICA:*

Mr. Floyd Hagen has played the commentator once again, but this time, somehow, he does not seem quite so guileless! His comments to some readers may be illuminating, to others, perhaps, unsatisfactory; to me most of them are puzzling as not really hitting the nail right, even when numbered, on the head. Except for one of them, the third, I would not seek at present any more valuable space on this topic; but number three—it hurts!

Of course, I might have, perhaps, should have, underlined our free-from-care attitude as to the real or actual worth of our circulating medium, so that one could not help but see, what all can and could see, that by real value was meant its value according to the then prevailing standard, not currency without any backing at all, not mere fiat money. If fiat money, at least, unlimited fiat money, comes into a scheme, it makes the whole thing ridiculous. It certainly requires a will to believe to take my remarks on so-called real value as equivalent to Mr. Hagen's line: "If no one cares about the real value of money." The temptation, however, to give an easy knock-out blow to a straw man is strong, and, perhaps, to some, irresistible.

As a kind of postscript permit me to state, that Mr. Hagen errs when he says Father Graham contradicts himself. To pay the Government for the privilege of pre-redemption involves no depreciation any more than discounting a note.

In conclusion, I might remark that only the general principles of the plan were proposed. If adopted, the working out of details would necessarily be in the hands of experts. Criticisms so far heard or read have not cast much light upon its real merits or demerits. The plan seems well worth a trial, at least, on a small scale. Some other plans have been so tried.

Canton, Ohio.

E. P. GRAHAM.

### Evidence Work

*To the Editor of AMERICA:*

In his very enthusiastic letter in the issue of AMERICA for June 24, John J. O'Connor seems to lay down the propositions that every Catholic who performs some "evidence work" is an apostle, and that every Catholic who is not an apostle is an apostate. These are far from being completely true, and are in my opinion mere generalities which require explanation and modification. Although several of my confreres and myself are engaged in "evidence work" among Catholics, none, I am sure, would dare to call himself an apostle. In denying this appellation, each opens himself to being called an apostate.

Almost everywhere, however, one hears Mr. O'Connor's cry: "Get out and carry the Catholic message to the man in the street," as if Catholics generally were prepared intellectually and spiritually to do this. I sometimes wonder whether the stress being placed upon the need for "evidence work" among those outside the fold is not too pronounced; and whether this concentration of effort away from those inside the fold, who are themselves largely ignorant of positive and absolute essentials, is not offsetting the good results accomplished by such organizations as the Catholic Evidence Guild. It is a common cry among converts, who have reasoned their way into the Faith, that they are very often unable to find among born Catholics a common ground for conversation about those things which now loom up as of major importance in their lives. Is not, therefore, our primary task the "creation" of an informed, active, Catholic laity, strong in faith and works, with historical perspective, with an abiding knowledge

of and love for the Liturgy and the Scriptures, and with a grasp of the elementary rules, at least, of right reasoning? I think so! Brooklyn.

CHARLES L. MAZZARELLA.

### Congregational Singing

*To the Editor of AMERICA:*

The choristers of Our Lady of Victory Church, Brooklyn, must at last give an answer to the articles against the lack of congregational singing, and that of the congregation singing the Mass in the body of the church, and responding to the priest at the altar. Only a short while ago, in the Brooklyn *Tablet*, there appeared an article by one of its readers in which he strongly spoke of the lack of congregational singing in our churches.

The pioneer of this work in the Brooklyn Diocese is Monsignor Thomas O'Brien, who started the idea seven years ago. Like myself, not wishing to have any more aspersions thrown on what a congregation could do if some of our priests would only encourage this work more strongly, he told of what we are doing in the *Tablet* the following week. In our seven years we have mastered the "Mass of the Angels," "Mass of the Blessed Virgin (*cum jubilo*)," Mountain's "Missa Brevis," Dumont's "Royal Mass," and several others which would take up too much space to write about. We are not seeking the plaudits of the world; we are just singing the praises of God, seeking His glory and not the glory of others.

I know that Monsignor O'Brien will not take offense when I say to other priests who are interested and to pastors who would like to start the congregation singing the Mass: come over some Sunday in the Fall and voice your opinion of whether or not it is worth trying. To Father LaFarge I say a million thanks for his timely article.

Brooklyn.

JAMES F. SCULLY.

### The Anglican Schism

*To the Editor of AMERICA:*

H. C. Watts' article in the issue of AMERICA for June 24, "Is There an Anglican Schism?" plays into the hands of the writers of Protestantizing textbooks that strive to destroy any connection of the Anglican Church with Henry VIII, that monstrous tyrant King of England.

Christ founded his Church upon Peter, the Rock. Henry VIII rejected this foundation in the person of Peter's successor, Pope Clement VII, and put himself in the place of Peter. Henry VIII's church, therefore, was not the Church of Christ. This is the essential meaning of royal supremacy *vs.* papal supremacy under Henry VIII and it was for the refusal of this heresy that Thomas More, among some others, died a martyr for the Catholic Faith. That there were still Mass and valid Orders does not alter the fact that Henry VIII's established church was not truly Christ's Church.

Under his son, Edward VI, Henry VIII's church was made more Protestant by supplanting the Sacrifice of the Mass with a communion service and the Sacrament of Orders with an ordinal for the creation of a non-sacrificial priesthood. Any such orders could not be valid in the Catholic Church. Under Queen Mary the heretical work of Henry VIII and Edward VI was undone, and the Roman Catholic Church was again made the legally established church in England. After her death, Queen Elizabeth re-established the church of Henry VIII as it had been further Protestantized by Edward VI's government. This again put an end to the Sacrifice of the Mass and the sacrificial Priesthood in the established Anglican Church under Queen Elizabeth and thereafter.

It was on these grounds that Leo XIII declared that the Anglican orders were invalid. This went deeper than the question of Parker's consecration by Barlow, which Leo XIII's Encyclical on Anglican orders did not even mention.

Hoboken.

F. J. Z.

## Chronicle

**Home News.**—The Senate Banking and Finance Committee resumed its investigation of private bankers on June 27, when it questioned Otto H. Kahn, senior partner of Kuhn, Loeb and Co. It was brought out that Norman H. Davis, now Ambassador at Large, had received in 1925 (when he was a private citizen) two fees amounting to \$35,000 for promoting Chilean loans. On the following day, Mr. Kahn was questioned regarding Federal income taxes, and he replied that he had paid none in 1930, 1931, and 1932. Benjamin J. Bittenwieser, another partner, was asked about the financing of the five bond issues, aggregating \$90,000,000 which Kuhn, Loeb and Co. helped to underwrite for the Mortgage Bank of Chile.

The first hearing on a code for fair competition under the National Industrial Recovery Act was begun on June 27 on the proposals of the cotton-textile manufacturers. They suggested a forty-hour work week and a minimum weekly wage of \$11.00 for the North and \$10.00 for the South; this had been agreed upon by two-thirds of the industry. On June 28, the manufacturers offered the Industrial Recovery Administration a voluntary plan for the abolition of child labor. Certain features of the fair-competition code were opposed by labor interests, and on June 28, William Green, president of the American Federation of Labor, presented a plan for a thirty-hour week. Meanwhile, serious differences had been developing between labor groups and capital over the application of the collective-bargaining provisions of the National Industrial Recovery Act. Organized labor had practically served notice that it would fight to the last to prevent approval of collective-bargaining agreements made between employers and company unions hastily formed to overcome disadvantages in the law's labor mandates. On June 23, in answer to the demands of industrial management, General Johnson amended his policy against price fixing to allow agreements within an industry so that it will not sell for less than the price of production. He made a speech over nation-wide networks on June 25, asking employers to attack unemployment by shortening hours and raising wages. He said that "wildcat price lifting" would not be tolerated, and suggested that, for the benefit of smaller employers, the average minimum should be about thirty-two hours a week at not less than forty-five cents an hour for the lowest-paid worker or about \$14.40 a week. A tentative code of fair competition for the dry-goods, department, and specialty stores of the United States was made public by the National Retail Dry Goods Association on June 25. Acting Secretary of Agriculture Tugwell announced that the Agricultural Adjustment Administration had decided to apply a processing tax of thirty cents a bushel on wheat milling effective July 9.

West Virginia and California elected a majority of repeal delegates to State conventions to vote on ratification

of the repeal amendment, the fifteenth and sixteenth States to take this action.

**Progress of World Economic Conference.**—The third week of the World Economic Conference, sitting in London, began with a better understanding between Great Britain and the United States relative to trade treaties and trade quotas. Prime Minister MacDonald of Great Britain continued to express optimistic views as to the conference's success. A strong pronouncement was made on June 22 by Secretary Hull on the topic of trade restrictions in the form of a resolution condemning extreme nationalism and urging that trade restrictions and tariff barriers be reduced as quickly as possible, while recommending that discriminatory measures be not combined with bilateral or multilateral agreements. At the same time the American delegation, in view of the current European anxieties, issued a statement as to their policy on currency, assuring the conference that the United States did not intend to embark upon an orgy of inflation. On June 24, the drafting committee agreed upon the basic conditions of a plan to balance the supply and demand for primary products. For the coordination of production and marketing it was held essential that the commodity should be of world importance, such as wheat; that agreements should not be too narrowly drawn as regards the commodities regulated, nor as to the producers, a substantial majority being necessary; that it should be fair to all parties, consumers as well; and should be of adequate duration. Speaking before the conference on June 26, Senator Couzens, of the United States, stated that prices could not be raised by monetary means alone. He advocated some plan for organizing the world's creditors. The various Governments should follow the lead of the United States, and be active in establishing extensive public-works programs, so as to provide employment and thereby raise the purchasing power of the consumer from which, as a natural consequence, higher price levels would follow.

**Currency Contest.**—In the meanwhile, the European Continent continued its agitation over the currency issue. France, Belgium, Holland, Italy, and Switzerland combined to prevent their being forced off the gold standard by the United States. The gold countries, as was stated by Clarence K. Streit, reporter for the *New York Times*, saw themselves "fighting to keep the world from being, for the first time in the modern machine age, without a single currency stable enough to measure profitably what goods will be worth in ninety or even thirty days." Blame was laid upon the United States for its action in various recent events, the repudiation of gold bonds, etc., while still maintaining the largest gold reserve of any nation in the world. Senator Pittman's plan for silver was favored by the Government of India. The Bank of England was appealed to by the nations constituting the "gold bloc" in their desperate struggle; and the French urged a more rigid stabilization of the pound with the franc. The fear of suffering a twenty-per-cent



or more reduction made in the value of the savings of the French people was causing a clamor in France for the cessation of the conference.

**Germany Suppresses Opposition.**—With the Communists out of the way, the Nazis turned their powerful forces upon the Socialists, completely eliminating them as a political factor, seizing their buildings and funds, suppressing newspapers and all publications, and declaring the organization "treasonable to the State." In addressing a meeting in Rosenheim, Bavaria, Hermann Lesser demanded the dissolution of both the Nationalist and Catholic People's parties, saying they were superfluous in the present regime. On June 27, the long expected dissolution of the Nationalist party was realized when Dr. Alfred Hugenberg placed his resignation in the hands of Otto Meissner, State Secretary. While news of its acceptance was awaited, the deputies of the party decided that there was no further use for their organization and chose to go over in a body to the only party that seems destined to represent Germany in its era of reconstruction. Along with these sources of opposition, passing into oblivion under the severe pounding of the Nazi machine, the Bavarian People's party has been driven from the field and many of its most prominent leaders, including distinguished ecclesiastics such as Monsignor Johann Leicht, who is next to Dr. Ludwig Kaas in Catholic leadership, have been arrested. The individuality of Bavaria has been broken by the ruthless exercise of power and the Church has been humiliated.

**Hitler's Problems.**—The determined drive of the National Socialists for the centralization of all power, thought, and influence within their party continued to advance over all opposition. The resignation of Dr. Alfred Hugenberg from the Cabinet position of Minister of Economics and Agriculture eliminated every vestige of opposition from the extreme Right. This influential leader, whose blunder in the World Economic Conference brought about his recall, was one of the prime forces in bringing Hitler into power. The Nazis, however, growing daily more confident of their strength and controlling a majority of the Reichstag's votes, wished to eliminate the leader of the Nationalist party. Chancellor Hitler was called to Neudeck by President Von Hindenburg to discuss the resignation and the appointment of a successor. It was reported that the Nationalist following of Dr. Hugenberg, like the great Stahlhelm army, have completely surrendered to the Nazi program. The other pressing problem which President Von Hindenburg must consider in his conversations with the Chancellor is the relation of the Nazi State to the religious bodies. The problem of the unified German Protestant Church was still acute, but the resignation of Reichsbishop Friederich von Bodelschwingh indicated that the German Christians were fast gaining control. Present indications point to a concentrated effort to eliminate the Centrist party in the same way as the Nationalist, Socialist, and Bavarian People's party. Dr. Paul Joseph Goebbels, in charge of

propaganda, in a public speech indicated the end of the Center party, declaring that the Nazis would tolerate no opposition, and prophesied that within twenty years only Nazi thought and ideals would be known in Germany. The trouble in Bavaria which led to persecution of Church officials and the suppression of the Bavarian People's party would indicate that the Catholics are now facing a critical period. The present tendencies of the Government to sacrifice everything, however good, to the ideal of State unity without parties or opposition of any kind threatened the liberty of action of the Catholic Church in the fields of morals, education, and Catholic Action. Vice-Chancellor Von Papen made a hasty visit to Vatican City, and it was hoped that his mission might be successful in arriving at a new and general concordat setting forth a practical plan for mutual tolerance and cooperation. The situation was generally considered to be parallel to the strained relations between Mussolini and the Vatican when the former attacked Catholic Action and claimed for the State the right to educate youth without regard to religion. It was well known that the Pope was indignant at the treatment accorded to the Catholics of Bavaria and that he would oppose all suppression of liberty of conscience, of religious education, and of the program of Catholic Action. The anti-Jew campaign showed no sign of let-up. The Jews were excluded from the National Organization of Workers, and if they should choose to organize among themselves it will be in a purely social way without any vote or influence on national policies.

**Austria Ousts Nazis.**—By almost the same instruments and methods by which Hitler is suppressing all opposition to make his party supreme, Chancellor Dollfuss is maintaining his position for national unity and independence against the Nazis. He has completely outlawed the movement and has made the Heimwehr under Prince von Starhemberg the backbone of national protection. It was thought that the suppression of propaganda and military attire would soon end the excitement caused by the Nazi insurrection. With the Socialists as well as the Nazis under severe restrictions, the spirit of national unity and opposition to the forced *anschluss* have strengthened national life. It has been noted that Chancellor Dollfuss in his successful efforts to preserve unity and prevent forces which seemed treasonable has never used drastic or cruel measures which characterized the Nazi movement in Germany. There are no prison camps for those who differ with the Government, and no race or creed has been subjected to persecution.

**British Policy on India.**—Though Parliament is not in session, the parliamentary aspects of the question of the proposed constitution for India has been kept before the British politicians during the summer. The issue was kept prominent by Winston Churchill and the die-hard Conservatives who accused the National Government, and especially the Conservative leader, Stanley Baldwin, of following a "policy of surrender" in regard to India.

The final consideration of the White Paper on the subject does not come before Parliament until the winter months. The Tories, however, have combated it since its issuance some months ago. A set-back to them was administered by Mr. Baldwin at the meeting of the 1,200 delegates to the Central Conservative Council held in London on June 28. Mr. Churchill prepared a resolution, introduced by Lord Carson, in which it was stated that the delegates "viewed with great anxiety the proposals to transfer, at the present time, the responsibility at the center of government of India and to place control of the judicial system and police in the hands of Ministers responsible to elected assemblies." It had been freely stated that Mr. Baldwin would resign from the leadership of the Conservative party and from the Cabinet if the Council passed the resolution. Though it would seem that the Council was not in favor of the Government policy on India as a whole, the delegates rejected the Churchill resolution by a vote of 838 to 356 and adopted an amendment proposed by Mr. Baldwin approving the attitude of the Government in framing proposals for a new Constitution for India and postponing final conclusions until the joint committee had reported on the White Paper. This victory, in another way, confirmed Mr. Baldwin's position since there had been spread about a rumor, due to his inactivity in the matter of the World Economic Conference, that he was being retired from political life.

**Communism in Ireland.**—A vigorous campaign against the introduction and spread of Communism in Ireland has been, and is being, carried on by the *Dublin Standard*. The Bishops in their Lenten Pastorals and in their various Confirmation addresses issued stern condemnations of the activities of Communist agitators and warned the youth especially not to join the movement. The most overt act of the small Communist group was the formation in June of the Communist party of Ireland as a section independent of the British Communists to which it had formerly been attached. In a two-day Congress held in Dublin, at the Communist headquarters called Connolly House, Jim Larkin presided over the meetings which were attended by representatives from most of the Counties. A manifesto was issued setting forth the aims of the Irish Communists. Resolutions were passed "to organize the mass struggle against British imperialism," to promote the struggle of the workers against Capitalism, to "establish fraternal relations between the Irish and British workers, to establish fraternal relations with the workers in the Soviet Union, to spread the truth about the Workers' Republic of the U. S. S. R., and to mobilize the workers in the fight against Fascism." A motion was passed to apply for affiliation to the Communist International, as a separate section. A special message of friendship was sent to the I. R. A., "hailing their struggle for national freedom, and urging volunteers to become members of the Communist party." According to the *Standard*, "the most painful aspect of things is that there are Catholic men in responsible positions who seem to regard this Communist threat as a mere trifle." The paper declared:

"We cannot allow ourselves to get into any frame of mind in which their operations here could be regarded as natural or tolerable."

**Hitlerism in Czechoslovakia.**—In view of the fact that Hitlerism was gaining ground among the Germans of Czechoslovakia and that communal elections at this juncture would give the Hitlerites considerable increase of power and correspondingly weaken the German coalition parties, the Government prepared a bill prolonging the term of office of mayors and aldermen from four to six years and specifying other kindred measures. For similar reasons the two Houses of the National Assembly made their standing orders stricter.

**Religion at Prague.**—Questionnaires recently submitted to undergraduates in the science department of the Czech University of Prague revealed, according to a letter written to the Prague Liberal daily *Narodni Listy* by Prof. O. Matoušek of the same department, that about one half of the undergraduates, male and female, were Catholics. "In 1923 every fifth male undergraduate and every third female one had 'no religious affiliation,' while in 1932-33 only one tenth of the undergraduates had 'no religious affiliation.'" Still more surprising to Professor Matoušek was the discovery of the relative paucity, as compared with former years, of merely nominal Catholics among the undergraduates. More than one third of the undergraduates listed as Catholics declared that they were practising. Only a little more than one half stated they were merely nominally Catholics.

**Funeral of Clara Zetkin.**—An immense demonstration, a million people participating, attended the funeral in Moscow of Clara Zetkin, seventy-five-year-old German Communist leader. Her ashes were carried in an urn by Joseph Stalin and Premier Molotov, the latter delivering the funeral oration. The demonstration was staged as a rebuke to Adolf Hitler, to emphasize the solidarity of the Soviet and the German Communists. Resentment at the German treatment of the Communists was also made the occasion for various indications of a Soviet rapprochement with France and her various allies.

Many have been the cures suggested for the so-called depression; equally important are the motives for bearing up under it. What about religion? An authenticated Protestant, in "A Protestant Thinks Out Loud," to be published next week, tells an edifying story of a Catholic friend and draws some sharp contrasts between the Church and churches.

"On a Certain Condescension in Scientists," a paper by Daniel C. O'Grady, deals with the reputed conflict between science and religion.

A delightfully atmospheric story is that of Vincent F. Fagan who describes "Joseph of Chartres," a devotee of St. Joseph and a ringer of cathedral bells.